

THE
Great Alliance:
OR,
Day of JUBILEE,
Delivered
In *Four* SERMONS
ON

Rev. Ch. 20. Ver. 12, 13, 14, 15
Whereunto are annexed,
Two SERMONS upon the
First Chapter of the *Canticles*, ver. 6. 7.

The last Impression carefully
Corrected by the Author,
SAMUEL SMITH.

Isaiah 55. ver. 3.
Hearken and your Soul shall live.

THE GREAT
ASSIZE:
OR,
Day of Jubilee,
IN

Which we must make a General Account of all our ACTIONS before Almighty GOD.

Delivered in Four SERMONS upon the XXth. Chapter of the Revelations, plainly shewing the happy State of the Godly, and the woeful Condition of the Wicked.

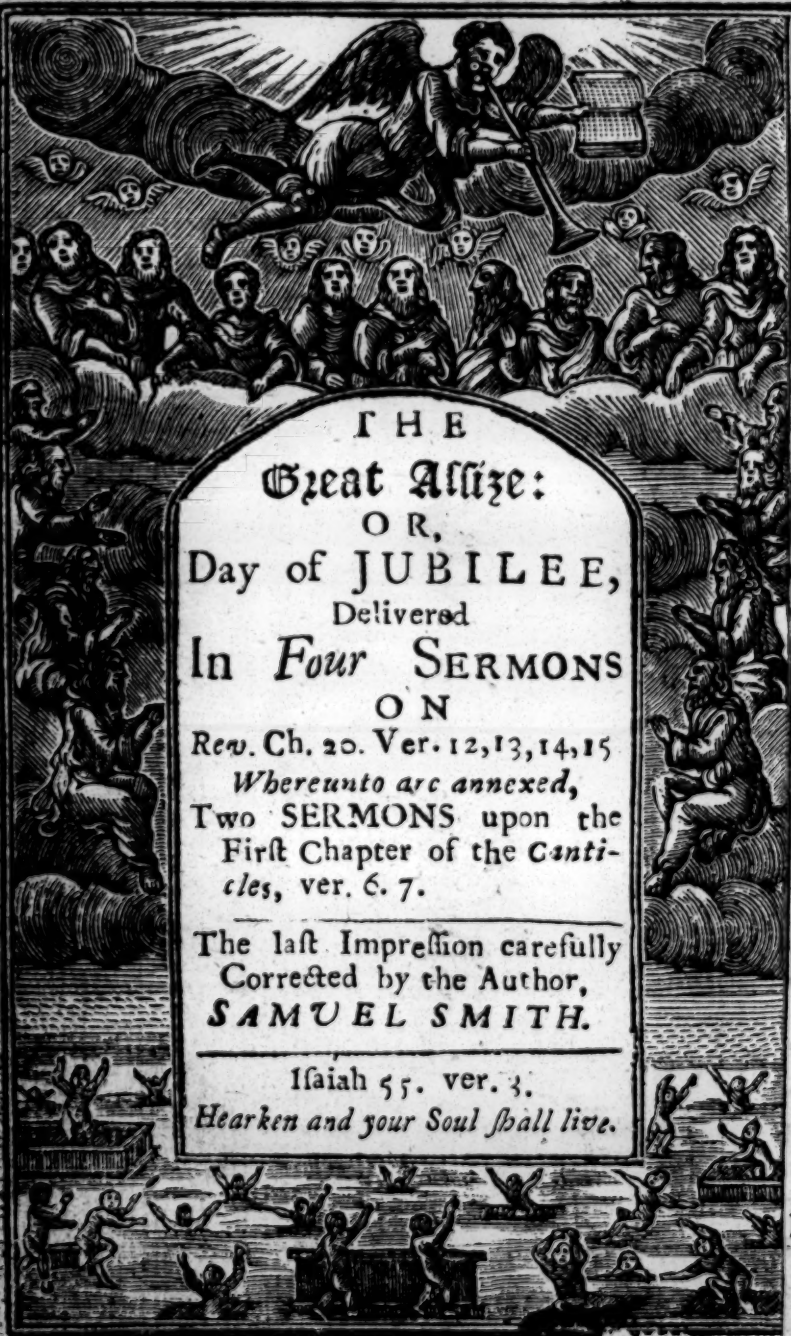
Whereunto are annexed Two SERMONS upon the First Chapter of the Canticles, Ver. 6, 7. By the Author SAMUEL SMITH, Minister of the Word.

The SIX and FORTIETH Impression.

Math. 12. 36. *I say unto you, that every idle Word that Men shall speak, they shall give an Account thereof at the Day of Judgment.*

L O N D O N:

Printed for G. Conyers at the Ring, in Little-Britain; A. Bettesworth, and C. Hitch, at the Red-Lyon, in Parker-Row; S. Birt, at the Bible, in Ave Maria Lane; R. Ware, at the Sun and Bible, in Amen-Corner; J. Clarke, at the Golden-Ball, in Duck Lane; And J. Hodges, at the Looking-Glass, on London-Bridge. 1736. [Price 1 s. 6 d.]



THE
Great Assize:
OR,
Day of JUBILEE,
Delivered
In Four SERMONS
ON

Rev. Ch. 20. Ver. 12, 13, 14, 15
Whereunto are annexed,
Two SERMONS upon the
First Chapter of the *Canti-*
cles, ver. 6. 7.

The last Impression carefully
Corrected by the Author,
SAMUEL SMITH.

Isaiah 55. ver. 3.
Hearken and your Soul shall live.

THE GREAT
ASSIZE:
OR,
Day of Jubilee,
IN

Which we must make a General Account of all our ACTIONS before Almighty GOD.

Delivered in Four SERMONS upon the XXth. Chapter of the Revelations, plainly shewing the happy State of the Godly, and the woeful Condition of the Wicked.

Whereunto are annexed Two SERMONS upon the First Chapter of the Canticles, Ver. 6, 7. By the Author SAMUEL SMITH, Minister of the Word.

The Six and Fortieth Impression.

Math. 12. 36. *I say unto you, that every idle Word that Men shall speak, they shall give an Account thereof at the Day of Judgment.*

L O N D O N:

Printed for G. Conyers at the Ring, in Little-Britain; A. Bettesworth, and C. Hitch, at the Red-Lyon, in Parer-Noster-Row; S. Birt, at the Bible, in Ave Maria Lane; R. Ware, at the Sun and Bible, in Amen-Corner; J. Clarke, at the Golden-Ball, in Duck Lane; And J. Hodges, at the Looking-Glass, on London-Bridge. 1736. [Price 1 s. 6 d.]

To the Christian READER.

Courteous Reader,

I Present here unto thy View the Fourth Publick Fruit of my Ministry, wherein I have endeavoured that those, especially mine own Hearers, (those Religious People and Inhabitants of Prittlewel in Essex, whom I love with my Heart) might once more take notice of these my Exercises that in publick I delivered unto them. The Night cometh when no Man can work, therefore it becometh us all, both Minister and People, to esteem of Time as the most precious Thing in the World, and thus it rather, because we know not how soon we shall be called to an Account for our Works. Many have had (many times) good Purposes of Heart to cleave unto the Lord, that have been prevented by Death, for want of Repentance. It should then be our Wisdom to agree with our Adversary while we are in the way with him, for if we are but once arrested with Death, we shall be sure to pay the utmost Farthing. Use this as a Help unto thee, to better thee in the Performance of that Duty which concerns thee so nearly that thou may'st one Day give an Account of thy Works. If thou reap any Benefit by it, give the Praise unto God, from whom every good and perfect Work proceedeth; for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth: And help me in my Prayers, which I shall take as a full Remuneration of my Labour; and be encouraged to spend some Hours more in the like Duties for thy Good; and in the mean Time remain, thine in the common Saviour,

SAMUEL SMITH.



THE GREAT ASSIZE.

The First SERMON.

Rev. Chap. 20. ver. 11, 12, 13, 14, 15.

11. And I saw a great white Throne; and him that sat
there on it, from whose Face the Earth and the Heaven fled away;
and there was found no place for them.

12. And I saw the Dead, small and great, stand before
him; and the Books were opened; And another Book was
opened, which is the Book of Life: And the Dead were
judged out of those things which were written in the Books,
according to their Works.

13. And the Sea gave up the Dead which were in it, and
Death and Hell delivered up the Dead which were in them:
and they were judged every Man according to their Works.
14. And Death and Hell were cast into the Lake of Fire:
this is the Second Death.

15. And whosoever was not found written in the Book of
Life, was cast into the Lake of Fire.

HAVING spoken (not long since)
of the coming of Christ unto his
Garden, or into his Church, and of
his kind and princely offer unto us,
and his first coming unto us here in this miserable
vale of Tears; I thought it very necessary to
speak something of his second coming, that

those that will not be moved with the former coming to him, which was in meer Love to Mankind, might be terrified and astonished with the latter, who tho' he defers his coming, having leaden Feet, because he expects Amendments, shall then assuredly find he hath Iron Hands; who first came to be a Saviour to all that believe in him, now comes to be Judge, who will not be blinded nor bribed.

The Sum of Scripture.

To which purpose I have made choice of this Place of Scripture, in which this Matter (as you see) is at large described, with many necessary Circumstances, most needful to be known, of every one of us. For here the second coming of Christ is revealed to St. *John* in a Vision from Heaven, even in that manner in which the Lord Jesus himself will come at the last Day. For these five Verses contain in them a lively and heavenly Description of the second coming of our Saviour Christ to Judgment, with all the Circumstances belonging thereto.

The Parts of the Text.

First, I will shew you who it was that writ this Book called the *Apocalyps*, or the *Revelation* of St. *John* the *Evangelist*, which our Text now treats on; and where he writ it. First, his Name was *John*, which Name in the Original signifies *Gracious*. Secondly, the Time it was written, and that was when he

he was banished for the Testimony of Christ. Thirdly, the Place where he was exiled and banished to; and that was to an Isle called *Pathmos*, a remote Place, and most fitting for so high Contemplation: And Fourthly, By whom he was banished, and that was by the Emperor *Domitian*, who was then elected by the whole Senate to be their Head. Now this *John* was a Disciple of Christ, and one whom he loved, he followed Christ wheresoever he went: *Peter* only went with his Master to the Judgment-Hall, *John* went with him both to the Judgment-Hall, and to the Cross, and never left him 'till he laid him in his Sepulchre. Upon the Cross Christ commended the Care of his Mother unto the Author of these Words, which is *John*, and was in these Words expressed, *Behold thy Mother.*

This Saint *John* was one of the three which went always with Christ; Christ had but three Disciples with him in the Garden, and *John* was one; Christ had but three Disciples that went with him before *Pilate*, and *John* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and *John* was one. This *John* was he that leaned on Christ's Breast at Supper, and asked him many Questions. *John* always justified himself to be Christ's Disciple; for in these Words he expressed himself to be of Christ's Flock, and his Disciple; I *John*, a

Brother of yours in Tribulation and Affliction.

And so I have now done with the Explanation of the Party which wrote these Words, which now I have read unto you in the Text.

1. *The Person of the Judge.*

And first, If you would know with what Majesty, Integrity, Severity and Terror, this great Judge will come, you may see the Person of the Judge described in the first Verse of this present Text.

Secondly, If you would understand what Persons must be cited and summoned, who must appear, St. John saith here, *he saw the Dead, both great and small, stand before the Judge*: All that are, or shall be unto the End of the World, shall be gathered together, and appear before the Throne of Christ.

Thirdly, If you desire to be instructed after what manner Christ Jesus will proceed in Judgment? What shall be the Evidences and the Witnesses? The Holy Ghost tells us, that *Book shall be opened*, that God will judge every Man by his own Conscience; for that shall give Evidence either for, or against him; either to excuse, or accuse in that Day, either to stand or fall.

4. *The Issue of the Judgment.*

Fourthly and Lastly, If you would know what shall be the final End of all Men, you may here perceive that they whose Names are written in the Book of Life, shall be blessed; but Death and Hell, and Satan, and all ungodly

ungodly Persons shall be cast into the Lake of Fire and Brimstone for evermore, which is the second Death.

Now having seen the meaning of the Text, let us speak to the several Points, one by one, in Order. And the God of all Order so open our Hearts, that we may hear and understand his Will, that our sinful Souls may be saved in the Day of our Lord Jesus.

I saw a great white Throne, &c.

THis Verse contains in it a notable Description of the Judge himself. And where-as St. John said, *he saw a great white Throne: i. e.* Christ Jesus revealed to him in a Vision, the manner of his second Coming to Judgment; and withal commanded him to write in a Book, for the Comfort and Instruction of his Church and People for evermore.

Doct. Here then we may observe the great Care and Love of Jesus Christ towards his poor Church and People, that he would not have them ignorant of his second coming to Judgment. But he doth make it known to his Disciple John, and bids him record it in the Book of God, that no Man might be ignorant of it, but rather prepare himself by true Repentance to meet the Lord in the Clouds.

Knowledge of the last Judgment necessary.

Doct. Surely the knowledge of Christ's coming to Judgment is most necessary, being now near at hand, for it was thought and look'd for in David's Time, much more must we

expect it in these our sinful Days, when we are divided among our selves, at difference in the Church, and such a Rent made in the seamless Coat of Christ: What can we expect less than that the Day drawing very nigh, which our Saviour foretold, that there should be discensions and differences among Nations, Wars and Rumours of Wars, and such Policy and Tricks used to deceive Men, and all for their own Ends, and under the Colour of Religion, as, if it were possible, to deceive even the very Elect? Where the Sabbath is too much prophaned and neglected on all sides; which Day, God himself hath set a-part for Praying and Hearing his holy Word? It is a Day for Praying, and not for Playing: It is not a Day for bodily Recreations, nor Sport, but to converse with God in holy Duties; but it is too much abused with Sports, which God forgive us for Christ's Sake: And therefore this Doctrine of eternal Judgment was one of those six Principles that were taught in the Primitive Church by the Apostles themselves as one of the most necessary Points to be known of a Christian. There is not one Truth in the Scriptures more urged both in the Old and New Testament, than this of the last Judgment, as a Doctrine, to work Men's Hearts to a reverent Fear and Awe of that Majesty, before whom they must one Day appear to give up their last Account;

Account. See the Effects of this in *Paul*, who *knowing the Terror of the Lord*, 2 Cor. 5. 11. How did this provoke him and others to a reverence of that dreadful Majesty? When in the 24th of the *Acts*, Verse 25. *St. Paul* preached unto *Felix* of Judgment to come, his Knees smote together and he trembled. See this likewise in the Prophet *Habakkuk*, who when he heard of the Judgment to come, saith, *My Belly trembled, and my Lips quivered at the Voice, and Rottennesse entred into my Bones*, Hab. 3. 16. See this also in *David* himself: *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments*, Ps. 119. 120. See this likewise in *Noah*, of whom it is recorded, that when the Lord had forewarned him of the Judgment to come, albeit it was not nigh, but 120 Years to come, yet he was moved with the Reverence of that God, and was willing to use that Obedience in that Duty required in framing the Ark. And as *St. Austin* saith, every Knock that was given upon the Ark by *Noah*, was as so many warning-pieces to the Old World.

And what Doctrine can be mere needful for these times, upon whom the ends of the World is come, and every Man so forgetful of it? Yea, the Ignorance and want of due Consideration of this Day, the Scriptures made the Ground indeed of all Sin. For in the days of *Noah* they eat, they drank, they were married and given in marriage, they planted, they

they builded, never dreaming of the Judgment that was so nigh at hand, until the Day came upon them as a Snare. See this likewise in those foolish Virgins that slumbered and slept and provided not their Oil of Faith in their Lamps, for the coming of the Bridegroom. And what was the Cause why that evil Servant in the *Gospel* fell to eating and drinking, and beating his fellow Servants, but that he put from his Thoughts the Return of his Master.

Oh, how should the Consideration of this, cause every Man to sit and prepare himself for this Judgment, that he may be able to stand before the Son of Man !

Now there are two things principally that hinder this Preparation in *God's* Children to this Day.

The first, Security, or careless putting off this Day of Account, that the Master will not come yet, and that they have yet time enough to provide for their Reckoning and Account; yet let me tell you, we can call no time ours, but this present Time: For who knows whether he shall behold the Light of the next Day, yea, or no; and, as the Day of Death is not known, therefore every Day and every Hour we must labour to prepare ourselves for this sudden Change; for who knows how soon he may have his said Change, which every Man is subject to by Nature, although for a time they give themselves to all manner of Dissoluteness and Prophaneness? And there-
fore

fore it is high time to hearken to the Word of God: While the Gospel is so plentifully preached amongst us, and now while he calleth and knocketh at the Door of our Hearts, and would gladly be entertained; for, saith he, *If any man will hear my Voice, and open the Door, I will come in, and sup with him, and be with me.* Christ makes a Proclamation of his Love, whosoever he be, whether Jew or Gentile, shall be received; therefore let us take this present Time while we have it, the time past we cannot call back again, it is irrecoverable; the Time to come is full of Uncertainty, for we may be cut off suddenly. And therefore it is good that we make our Calling and Election sure, and labour with the Apostle to work out our Salvation with Fear and Trembling, and not lie in Security, which is the first Cause that we do not meditate on the Day of Death. *For after Death there is no Repentance*; let us not think that God hath leaden Feet, because he is slow in coming, lest when he cometh we find he hath Iron Hands.

Now the second Hindrance that keeps Men from the thoughts of this Judgment to come, is the care of this present Life and the immoderate Love of the World; Men's present Felicity doth so affect them, they will not think of another Life, whereas did Men consider even this Night their Souls might be taken from them, *Luke 12. 19.* how would they husband Time, making it their chief Care to make their reckon-
ing

ing streight again the day of Reckoning comes, which no Man can tell how soon.

Such was the careless Thought of the rich Man in the Gospel, which sung that lullaby to his Soul : *Soul thou hast much Goods laid up for many Years, take thine ease, eat, drink and be merry.* But what became of him? The Text saith, *The Lord demanded his Soul, and that very same night following, his Soul was taken away from him,* and his Goods then might be any bodies : Some God takes away because the

World is not worthy of them ;
1 Kings 6. 30. some again, because they are not
1 Sam. 15. 33. good Stewards, and they are
As 12. 23. not worthy of the World :

Such as *Abab, Agag* and *Herod* ; for being ungodly Men, they did not live out half their Days. Again, God took up *Elijah*, and wrapt him into the third Heaven : He likewise cut off *Josias*, for his Soul pleased God ; and therefore God made haste to take him away from the Evil to come, Let us well consider and weigh with our selves what our Deserts are, and examine our Consciences whether there be any reason why God should spare us, and deal so severely with other Nations ; surely it is because he hopes and daily expects that we should bring forth some Fruit in our Lives and Conversations ; which if we do not, then must we expect the same as others. Some God punishes, as we see in this Life, which should be an Example to us, for
to

to amend our Lives; some he lets alone, as he did *Pbaraoh*, for a little time, others to the Day of Judgment: And therefore let us not slumber in our own Security, tho' we have Health, Riches, and all that the World can afford us, but labour rather to abandon it, and apply our selves to Heaven, and leave the World as our Inheritance; as *Queen Sheba* did, who left all, and came from the furthestmost parts of the World, to hear the Wisdom of *Solomon*, and if we will not hear his Voice, but stop our Ears at his Preaching, we must then expect our Punishment due unto us, and with the Jews to be forsaken, and left as Vagabonds wandering up and down, or like Sheep having no Shepherd; and after this Life, have our Torments with the Wicked in Hell Fire.

1. *Great Throne described by two Properties.*

Doct. 2. *Christ's coming with great Glory.*

Now concerning the Vision, *St. John* saw a great white Throne; he saw a Throne set, and this Throne is described by two Properties: First, a great Throne. Secondly, a white Throne. The first shews the wonderful *Might, Majesty* and *Power* of the Judge. The second shews the *Purity, Integrity* and *Uprightness* of the Judge, and both set out unto us the wonderful Majesty and Power, in which the Lord Jesus shall come and appear at the time of his second Coming, when he shall sit upon the Throne of his Glory. And then shall we see the Son of Man, coming in the Clouds; (which is from Heaven) with
Power

Power and great Glory, Mat. 24. 30. Glorious shall the Lord Jesus be at that Day, not only in his own Person and Attendants; being accompanied with all his holy Angels and blessed Martyrs in their bright Array; but also in the Administration of Justice and Judgment, in respect of the Glory he will bestow upon the Godly; for now he shall come to be glorified in his Saints, and made marvellous in them that believe, 2 Thes. 1. 10. So, for the Administration of Justice against the Wicked, upon whom he shall now get himself a greater Name than he did upon Pharoah and his Host, who now behold the Terror of the Lord, shall cry to the Mountains to fall upon them, and the Hills to cover them, and hide them from his Presence, whom they are not able to endure, Rev. 6. 16.

The Scriptures set out the Majesty and Glory of the Son of God at his second Appearing, in divers Particulars: First, *That he shall come, and all his holy Angels with him.* Secondly, *That he shall come with great Power and Glory, Mat. 24. 30.* Thirdly, *That he shall come in the Clouds,* which shall be as a fiery Chariot, to carry him with admirable Swiftnesse. Fourthly, By his Herald and Arch-Angel, making the Way by the Sound of a Trumpet which Dust and Ashes shall hear: I mean the dead Bodies turned to Dust and Ashes, shall now arise and come to Judgment. Yea, such shall be the Glory of his coming at this Time, *that the very Heavens shall*

be shaken, and shall pass away with a Noise, and the very Elements shall melt with Heat, 2 Pet. 3.

10. Consider we but the Glory of earthly Princes going unto their Parliaments to make Laws; or of their Judges, when they go to put the same in Execution against Malefactors, with what Majesty, Pomp and Glory! How are they revered and honoured! All these are far short in Comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus, Judge of the World shall appear at that Day.

Use 1. Shews the Difference betwixt Christ's first and second Coming.

Herein we may perceive a manifold Difference between Christ's coming in the Flesh, to be a Mediator and Redeemer, and his second coming to Judgment. His first coming was in Meekness, Love, and great Humility; for he was laid in a Manger between two Beasts, an Ox and an Ass: And as a learned Father doth interpret it, as it were between a Jew and a Gentile. And we may read that Christ saith, *The Foxes have Holes, and the Birds have Nests, but the Son of Man hath not where to lay his Head.* Where he confesseth himself to be the Son of Man, which was his Meekness, and then his Humility and Love, in that he had nowhere to lay his Head. Our Sins caused all this, he was wounded for our Transgressions, and our Sins were the main Cause of putting Christ to Death. The Jews thought once crucifying had been enough, but we daily crucify
the

the Lord of Life again by our Oaths in breaking his Commandments, and in polluting his Sabbaths, which will make our reckoning greater at the Day of Judgment. Therefore let every one who reads these Words have a care to do well, and cease to be what they have been, and entertain this new Man Christ Jesus, and say with holy *David*, *Psal.* 51. 10. *Create in me, O God, a clean Heart, and renew a right Spirit within me,* so that they may appear blameless and spotless before him, having been cloathed with Robes of Christ's Righteousness. Christ is now a Mediator, and hereafter will be our Judge. *Moses* was God's Oracle, and did deliver God's Will; he went between God and the Children of *Israel*, as Christ hath done between his Father and us sinful Men, and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the Book of Life, than that they should perish; so likewise hath Christ pleaded with God, and hath bought us with his gracious Blood and Life, which he willingly laid down for our Sakes; and as *Moses* led the Children of *Israel* thro' the *Red-Sea*, even so hath Christ led us thro' the *Red-Sea* of his Blood, which is a full Satisfaction for all such as truly repent. And so much by the way to shew unto you the Humility and great Love which our blessed Saviour bore to Mankind at his first coming to us in the Flesh; for

for he so loved us, that he laid down his Life for our Sakes; and shall we be so ungrateful, as not to love him again, and give him Thanks? O let us not be so ungrateful; for Ingratitude St. *Ambrose* calls the Devil's Sponge, wherewith he wipes out God's Love and Mercy; And let us here note that he cometh not alone, but with Majesty and Power, and bringeth his Saints and Angels to execute Judgment upon all, then he promised his Disciples which followed him, that they should sit upon 12 Thrones, judging the 12 Tribes of *Israel*; *David* in Psalm 57 saith, *The Lord cometh to judge the World*. St. *John* likewise in his 9th Chap. saith, *the Father judgeth no Man, but hath committed all Judgment to his Son*, which is the second Person in the Trinity, it is he that must pronounce this Sentence, tho' the whole Trinity agree in the same Condemnation: Where it is plain, that Christ Jesus is the Judge of the whole World. And surely it makes much for the Comfort of God's poor Children, tho' here they may be in Want and Misery, yet they shall be made Partakers of this Glory of their Head Christ Jesus.

Use 3. Secondly, It serves to astonish all hard-hearted Sinners, who contemn Christ and his poor Members; Christ will at last manifest his Power in their just Condemnation: such as will not stoop to him, that he might reign over them by the Scepter of his Word, and hear that still Voice of his in Ministry of the same, shall

shall be never able to abide the Brightness of his coming, but shall hear that terrible Voice of his, when he shall exalt himself in Judgment to the Confusion of his Enemies.

Seeing the Person of the Judge is of such endless Power and Glory, of such wonderful Might and Majesty, this must humble all Men when they come to stand in the Presence of so great a Person, as we do, when we come to hear the Word preached, and taught to receive the Holy Sacrament. For when the Word is preached, God speaks to us, and when we pray, we speak to God, and how dare we then be so bold to sleep in his Presence, talk, or use any irreverent Gesture? If we were to come into the Presence of an earthly Prince, how careful and circumspectly would we behave our selves? This is the great Care of Men, when they come into the Presence of an earthly Judge, and to shew all Tokens of Reverence, and it is a Wonder to see how irreverently Men and Women come into the Presence of the Ever-living, and most High God, into the Presence of the great Judge of Heaven and Earth, the King of kings, and Lord of lords. When we come to pray, or to sing Psalms unto God, how irreverent are some, would any Man be so in the Sight of an earthly Judge, or a mortal Prince? Surely, then, irreverent Behaviour ought to be avoided, either when we speak unto God by Prayer,

or

or when God speaketh unto us in his Word.

And last of all, this may serve for Matter of singular Comfort and Consolation unto the Godly, that Christ shall appear thus gloriously in Judgment. For this assures them that they shall participate of the same Glory with their Head; for this great Judge shall say unto them, *Come ye Blessed*: They shall both with Body and Soul receive a beautiful Crown from the Hands of the Lord, and with his Right-hand shall he cover them, and with his Arm shall he protect them. It is a Day of refreshing, when all Tears shall be wiped away from our Eyes. Sorrow shall cease, and we and all penitent Sinners shall live and reign with the Lamb for ever. Indeed, now God's Church is many times black and deform'd thro' Affliction, it shews many times without any Appearance of any Excellency or Beauty at all; the World sees no Glory at all in them; no, they many times perceive not their own happy Condition; but now, when Christ shall appear thus glorified, they shall then appear with him in Glory. Let us then walk by Faith, and not by Sight, not minding so much what we are, but rather what we shall be, when the Day of refreshing shall come; God tells us plainly, That he is a jealous God, and if he be jealous of us, let us be jealous of ourselves, and suspect ourselves. *For if we judge our selves, we shall not be judged.*

*White Throne. Doct. 3. The Integrity of
Christ's Judgment.*

SEcondly, this Throne of Christ Jesus is called a *White Throne*, now this *white Throne*, betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore sheweth that Christ Jesus, the Judge of the whole World, will judge all Causes and all Persons uprightly, sincerely, and justly; no Cruelty, nor Injustice, will he do to any Creature, but will proceed most sincerely with all Integrity, for our Conscience will testify either for us, or against us. Indeed Judgment in this World often swerveth greatly; sometimes the Judge is not able to search the Depth of the Cause, sometimes for Fear he dareth not to do Justice; sometimes for Favour he is with-holden; sometimes Bribes blind his Eyes, and prevent the right Sentence. But it shall not be so with the Judge of the whole World; his Sentence is a righteous Sentence, he will judge according to Truth; he is able to find out any Cause, and will examine to the bottom; he fears no Man's Person, he will not be moved with Favour to conceal the Truth; and as for Reward, he contemns them all, it is far from him to deal unjustly, therefore no doubt he will proceed according to Justice. Nor is he like to these our earthly Judges who are called to judge, but he comes of his own Power and Authority to be avenged, and give Sentence to all those
that

that in their Life-time had forgotten God.

We know that the Judgment of God is according to Truth, Rom. 2. 2. saith the Apostle again, Thy Throne, O God, is for ever, the Scepter of thy Kingdom is a righteous Scepter, thou lovest Righteousness, and hatest Iniquity, Heb. 1. 8 And this is to be referred to the Prophet Daniel, who saith, Dan. 7. 9. that this Judge shall sit upon a great white Throne, therein alluding to the very Throne of Solomon, which doth betoken the Uprightness, Purity, and Integrity of the Judge, and of the Judgment, when every secret thing shall be brought to Judgment (as Solomon saith) Eccl 12. 14. and when he shall lighten all things that are hid in Darkness, and make the Counsels of all their Hearts manifest: When there shall be no bribing of Justice, nor Sanctuaries or privileged Places to fly unto for Succour, but every Person must now receive according to his Works, and therefore wo now to the Hypocrite, the Murderer and Shedder of Blood, wo now unto all hard-hearted and impenitent Sinners, that can now in this Life shift off Justice, and escape the Judgment of Men. What will become of such at that Day, when they shall stand naked before the Judge, before the Saints and Angels, yea, before all the World, and hear their Indictment read against them for the same? Is it such a Shame

Shame to do Pennance only in a Congregation for any particular Fault, when the Punishment is inflicted upon a Man for his Amendment, when Men should pity this Man and pray for him? Oh, what Terror will this be to the Wicked and Ungodly in this Day, when they shall now in the Day be charged with all their Sins before this Judge, before the Saints and Angels, yea, before all the World? Not for their Amendment, for then it is too late, but to their utter Confusion, when none shall pity them, no Heart shall lament for them, but all shall rejoyce that have done well at their righteous Judgment.

Use 1. This serveth for the Comfort of God's People in this World. We see sometimes the righteous Cause is trodden under Foot, and that under Colour of the Law. Well, let Men have Patience, and know this, that there will come a Day wherein there shall be Justice and true Judgment done unto them. Here thy Cause shall be heard, it shall be righted, for Christ Jesus shall be the righteous Judge for the Poor, the Fatherless and the Widow.

Again, we see how those which make Conscience of Sin, and are careful to hear the Word, and to walk accordingly, are despised of the World. Well, let us learn to possess our Souls with Patience, for there will come a Day of Reckoning, when our righteous Cause will be heard, and we shall have Justice; but all Con-
temners

temners of the Lord Jesus, and such as have been Persecutors of his poor Members, shall feel the Smart of it. What a Comfort were this to a poor Man oppressed by Tyrants, having a long time lain under the vile Asperision as *Josepb*, reputed an Adulterer, and suffering Imprisonment for the same, to have his Oppressions come to Light, and to be delivered, to have his Innocency known and be justify'd. *Lazarus*, for suffering Hunger to have Plenty; and *Dives*, for his Excess and Riot, to have Pennyury and Want? O then what will the Comfort of those be that shall thus at that Day before the Saints and Angels, yea before all the World, be set free and at liberty from their Oppressions and Wrongs they have so long a time laid under, and clear'd from those Censures and Asperisions that by the graceless World have been laid upon them? What a Comfort will it be when we shall hear the Judge say unto us, *Well done thou good and faithful Servant, come enter into thy Master's Joy.*

Use 2. 2dly, This may persuade the Godly in their sharpest Sufferings and greatest wrongs and Injuries they can meet withal here in this World, to possess their Souls with Patience and take heed of Revenge, but rather commit all to Christ the righteous Judge, that judgeth righteously; for the Lord saith, *Vengeance is mine and I will repay it.* The Lord will strike home to them, and will revenge thee upon all thine Enemies above thy weak Power Observe the Rule concerning this Judgment-day:

When thou seest in the place of Judgment Wickedness, and Iniquity in the place of Justice, think in thy Heart, surely God will judge the Just, and Wicked for there is a Time for every Purpose and Work. And again When thou seest Oppression of the Poor and the defrauding of Judgment and Justice, be not astonish'd at the Matter, for he that is higher than the highest regardeth it.

There is nothing in all the World doth prove more certainly the Judgment-Day than the Justice of the wicked World ; for thus may we reason ; Will the Lord thus certainly punish the Wicked, and recompense the Just ; This being not always here in this Life, certainly it must be at the Day of Judgment. Thus reasons the Apostle St. Paul shewing that the Afflictions of the believing *Thessalonians* were an evident Sign of God's righteous Judgment, in which Judgment-Day, Tribulations should be rendered to them that troubled them, and to them that now did suffer, Rest should be given. Upon this very Ground exhorteth St. *Jam* thus : *Be ye also patient, and settle your Hearts for the coming of the Lord draweth near.* As he should have said, do not faint, neither be out of Heart that ye are now oppressed by the Men of this World, but wait the appointed Time as the Husbandman 'till the Weeks of Harvest, 'till the coming of the Lord be, in which time the full Recompence of Righteousness is neither given to the Righteous, nor deserved Judgment rendered to the Wicked.

Use 3. 3dly, This gives us to see the Truth

Solom

Solomon's words, Prov. 11 18. *the Wicked worketh a deceitful Work*, than the which, what greater Deceit than to perswade themselves that tho' they live after the Flesh yet they shall not die, and that they may sow Iniquity and yet look to reap Happiness; that Men may despise God's Bounty and Grace, which he rendereth unto them in his Word, and yet look to taste Mercy after Death, that they may all their Life-time walk the broad way that leadeth to Destruction, and yet at the last arrive at the happy Port and Heaven of Bliss? Whereas it is a most sure and grounded Truth of the Apostle, Gal. 6 8. *He that soweth to the Flesh shall of the Flesh reap Corruption: But he that soweth to the Spirit shall of the Spirit reap Life everlasting*, Heb. 12. 14. *and without Holiness no Man shall see God.*

Use 4. 4thly, Seeing Christ Jesus the Judge cometh thus with Might and Majesty, not as a Saviour or Mediator, but as a Judge, it must admonish all Men and Women now to repent and turn to God in time of Mercy, *to seek the Lord while he may be found, to call upon him while he is near*, Isa. 55. 6. Now while we live Christ Jesus cometh unto us by his Ministers, as a Saviour to save our Souls, in Mercy to bring us unto Repentance. He offers his free Grace to all, for in Isa. 32. 15. the Text saith, *I will pour out my Spirit upon you*; and if you will not have Vessels of Faith to receive this Spirit it will then be a Witness against us for after this Life he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of

mighty Power and Glory. And therefore look how Men die so shall the Judge find them.

If thou die in thy Sins, and dost not repent and seek for Pardon at the Hands of the Judge while thou livest here, there is no hope of Mercy after Death, for how Death leaveth thee so shall Judgment find thee. *Cain* died many thousand Years ago, and *Judas* in their Sin, so shall the last Day find them; for after Death there is no Mercy, but Justice and Judgment, when every Man shall receive according to his Works. How glad would *Dives* have been if he could have perswaded *Abraham* to have sent one from the Dead to his five Brethren to admonish them to repent? No, said *Abraham*, they have *Moses* and the Prophets, if they will not hear them, nor believe them, they will not, tho' one come from the Dead, leave their wicked Ways. Therefore while we have Time let us make use of it, and employ it to the best Advantage.

And one sitting thereon.

The Person of the Judge describ'd.

NOW who this is which sat upon this great white Throne, you may see in *Rev.* 14. 14. I saw a white Cloud, and one sitting on it, like the Son of Man, having on his head a golden Crown, and in his Hand a sharp Sickle.

Doct. 4. Christ the Judge at the last day.

So that we see it is the Son of Man, even Christ Jesus, God and Man, that shall be the Judge. And so doth *St. Matthew* call him, *Mat.* 25. 21. When the Son of Man cometh in his Glo-

ry, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. And again, he intitleshim by the Name of a King, ver. 34. Then shall the King say to them on his right hand, Come ye blessed, &c. This is taught by the Apostle, 2 Cor. 5. 10. We must all appear before the Judgment Seat of Christ. And again, John 5. 22 The Father judgeth no man, but hath committed all Judgment to the Son. Not that the First Person in the Trinity or the Third is excluded from his Judgment, but appropriating his Judgment to the Second Person, the Lord Jesus Christ, who in a visible Form, according to his Humanity, shall execute the last Judgment upon all Flesh.

Quest. But how is it said, 1 Cor. 6. 2. That the Saints shall judge the World? *Ans.* That place of the Apostle and the like is to be understood as *Assessors*, as such as shall give assent or approve of the Judgment of that most righteous Judge, to whom shall be given at the last Day that Honour, to sit as Justices on the Bench by the Judge, to approve of his righteous Judgment. Again, the Saints shall judge the World, as Members of the Head, which is the Judge.

Now the Administration of the last Judgment is laid upon the Son for divers Respects. *Reason 1.* Why Christ must be the Judge. First, In regard that he was the Person that was Redeemer of the World, and was himself judged in, and by the World: It is therefore expedient that he should shew the Power and Glory of that his Humanity, he being Judge of the World.

Secondly,

Secondly, In regard of his Church, who have seen only his Humility to their Justification, so they may at last behold his Power and Glory, at his second appearing to their Glorification.

Thirdly, and lastly, that in this last Act of his, he might fully accomplish that his kingly Office, and then *deliver the Kingdom to God the Father*; no more to rule and govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and to the perfecting of God's Body; and to nourish and cherish them by his Word and Sacraments, since the Lord himself, the Lamb, in the midst of the Throne, shall be all these unto them.

True it is that our Saviour Christ is *King, Priest and Prophet*, a true *Prophet*, in whom was contained all the secrets and whole counsel of God, a true *High Priest*, whose sacrifice alone was able to put away the Sins of the whole World, but when he comes to the *Throne of Majesty*, to judge the *Quick and Dead*, he shall not come as a *Priest* or *Prophet*, for the Offices of Christ are finished. For his prophetic Office, he hath sufficiently revealed the whole Counsel of God his Father, to his Church and People; first, by his holy Prophets, then by himself after by his Apostles and Ministers. And therefore, seeing that this prophetic Office is finished, he calls not himself a *Prophet*, but a *King*. Again, Christ Jesus our *Priest* having once for all offered up that propitiatory Sacrifice for the Sins of all the Elect, now this Office of a Priest is also finished, and the Sacrifice must be no more intreated and repeat-

repeated, but now he cometh as a King in all Majesty and Glory. For tho' his propheticall and priestly Office be accomplished, yet his princely Office is not finished, but shall in a special manner shew it self at that Day, and Christ Jesus the Judge of Quick and Dead, shall manifest himself to be King of all Nationsto Men and Angels. Now shall he shew himself to be a King of Kings and Lordsof Lords, full of divine and heavenly Glory. When our Saviour Jesus Christ lived on earth he came in misery poor and lowly, then every base fellow every sinful wretch durst mock him and spit in his Face; *Herod, Pontius Pilate, Caiaphas*, and the Rabble of the *Jews* durst then use him at their Pleasure. But now he shall come as a King full of Majesty and Glory, guarded and attended upon with many thousands of heavenly Soldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea the greatest Kings and Monarchs to stoop; nay then all his enemies shall tremble and quake, *Zach 12 10.* and not dare to open their Mouths against him, as the wicked and rebellious Crew did once, when they cried, *Away with him, away with him crucify him crucify him*, when the third part (I dare say) did not understand what he was accused for; but they the oftner cried, *Crucify him*, when the Judge could not find him any way guilty: but if it were not so, *his Blood* they say, *light upon us and our Children.* Which I think it hath done, for they are utterly depopulated, and are as Vagabonds on the Face of the Earth. These were that

that faithless Generation of the *Jews* which when they shall behold him whom they have crucified, to become their Judge and have that Power with him, and shall see his Side and his Hands which the Nails and Spear pierced. What then will they do? What then can they expect? Even that fearful Sentence, *Go ye cursed into everlasting Fire with the unbelievers, where is nothing but weeping, and wailing, and gnashing of teeth.*

This may serve then in the first place for matter of singular comfort and Consolation unto the Godly, who may rejoyce in this, that Christ their Saviour and Redeemer shall be their Judge; they need not fear the Judge, nor any hard Sentence that he will pronounce against them at that Day since the Judge is their Saviour, their Redemer their Brother, their own Flesh; yea, their own Head. The consideration of this made *Job* to hold up his Head, and in the midst of all Miseries to receive some hope; *I know that my Redeemer liveth. Go tell my brethren, saith Christ) that I am risen again:* Words of joy and comfort: a Redeemer, a Brother! Why should the Godly fear, when they are to deal with such a One? What Wife would fear her loving Husband to hear and to judge her Cause? She need not doubt, but that the matter will go well with her; her most dear loving Husband shall both hear, and judge and revenge her Cause. Let all God's People then comfort themselves in this, the consideration of their Judge: It was he that was judged for thee on Earth and redeemed thee with his own Blood, and hath ever since made Inter-
cession

cession to God for thee that is to be thy Judge

Use 2. 2dly. What ground of Terror may this be to all wicked Sinners that live in Sin, to see him come in that wonderful Majesty to be the Judge, whom they have condemn'd, whose Members they have persecuted, and whose Word and Gospel they have not regarded, but trodden under foot? For he shall come with a sharp two edged Sword to cut them in pieces, and a consuming Fire to burn up all ungodly Sinners, *Heb. 12. 29.* Surely the consideration of this, that Christ shall be the Judge, may daunt the Hearts and strike Terror into the Souls of all wicked Men; *They shall see him whom they have pierced;* saith the Propheer, even him against whom all their Villanies have been committed. What a fearful Sentence may such expect from Christ at that Day. Here is a Judge that will judge righteously, from whom there is none to appeal to; and because it is he whom they have rejected, condemned and despised, him whom they would in no wise suffer to rule and reign over them: What can such look for, but Condemnation, and to be cast into utter Darkness.

Oh consider this betimes. ye that put from you the Thoughts of this Judge, and of this Judgment, for as a Snare it shall come one Day upon all that are on the Earth; take heed of abusing his Patience any longer: Why shouldest thou thus treasure up to thy self Wrath against the Day of Wrath? Thou thinkest it will go hard with Cain, Pharoab, Pilate, and Judas, at that Day, and why not with thee, if thou remainest

disobedient, and trampled under foot the Lord Jesus that now is offered unto thee in his Gospel? For this let us be assured of, That if we draw our Love and Obedience from God, he will withdraw his Blessing from us.

From whose Face fled, &c.

Severity of the Judge described.

IN the description of the Judge, it is further added, that from the Face of this Judge, both the *Heavens and the Earth fled away*. And this doth shew the wonderful Severity of this great Judge of Heaven and Earth. We know that Men fly from those things they fear and dread: So here the Heaven and Earth do fear the glorious Presence of Jesus Christ, the great Judge of the whole World, and seek to hide themselves, that they may not appear before them. This flying of the Earth and Heaven, hiding themselves, that they dare not appear in the Presence of Christ, doth shew the wonderful Majesty, and great Severity and Terror of Christ Jesus the Judge.

Object. But the Heavens and the Earth are void of Sense; they are great and glorious Creatures. Again, they be very goodly and beautiful Creatures. Besides all this, they never committed any Sin: How cometh to pass then, that they shall fly and hide themselves from the Presence of the Son of God?

Answer. They never sinned indeed, but yet the Sin of Man is of that force, that it hath infected both the Earth we tread on, and the Heavens
over

over our Heads, yea all Creatures for Man's Sin are subject to Vanity, *Rom 8. 20.* Oh then, see how odious a thing sin is in the sight of Almighty God; what vile a thing that the contagion and infection thereof, should hurt and infect the whole Heavens, and make them that they dare not abide the glorious Presence of God their Creator. O should we not abhor Sin as the vilest thing in the World; we are afraid of the Plague, because it infecteth and killeth Mens Bodies: but the plague of Sin is a thousand times more to be abhorred and fled from; seeing it poisons, and infects both Body and Soul and is so contagious, that the Creature is afraid to behold the Face of the Son of God, for in that Day the Sun shall be dark, and the Moon shall be turned into Blood: This is that which is able to turn a wicked Man from his sinful ways, and return unto God: The Remembrance of this Day of Judgment and of our Sins which cause it, should make them be wary how they mispend their time in vain and idle Thoughts. This kept holy David so much in awe when he heard of the Punishment due to him for his Sins he presently repented him of the Evil. and the Lord forgave him. Likewise in the *112 Psalm* saith he, *I have feared thy Judgments, thy Judgments were always in my sight.* It is a fearful thing to lie in Sin, and it is a fearful thing to fall into the Hands of the ever-living Lord; for he is a consuming Fire; yet if we will confess our Sins he will as soon forget and forgive them. God is not like a Marshal of a Field, nothing but present

sent Death for every Fault. No, he gives Men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonab* to *Nineveh*; and tells them *Yet forty days and Nineveh shall be destroyed*: The *Ninevites* presently repented and were converted; the Sound of *Jonab's* Words caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his rich Robes, and put on Sackcloth and sit in Ashes, with weeping, fasting and great mourning; and if we be put in mind of our Sins and still run on in our Wickedness, we must expect the Punishment which fell upon *Sodom* and *Gomorrab*; for if we neglect God's Favours and cast them behind us, we must one Day expect his Punishments. We know that we have sinned and that his Wrath burneth as hot as Fire, and shall we not seek to quench it by our Tears of Contrition: It is our own fault if we be consumed, having so many fair Proffers from God's Hands offered us. Shall God's Word move Rocks and Mountains, and shall not his Word, nor his Love nor his Threatnings move us to hearken to his Law? Sin poysons all the inward Parts and Faculties of Man, and it is the only cause of all those Judgments that will one Day fall upon us; and that we must give an account of all our Misdeeds before God and all his holy Angels in Heaven, we cannot behold his Majesty but with dazzled Eyes. And so much shall serve to shew how heinous a thing Sin is.

Observ. Seeing both Heaven and Earth shall fly

fly and perish from before the glorious Presence of Christ Jesus ; nay they shall burn with Fire, as Peter saith, 2 Pet 3 10, 11. All our goodly Houses, all our Gold and Silver, and costly Apparel shall be burnt with Fire. This may reach us Moderation and Sobriety in the use of God's Creatures. What Folly is it to spend all that a Man hath to build a stately House, and yet in the end it must be consumed with Fire and become nothing else but Fuel for the Fire.

Secondly, Seeing that Heaven and Earth, these great and glorious Creatures, these beautiful and excellent Works of God's Hands which have no sense nor feeling nor have sinned, shall fly before the Son of God, as being not able to endure his Presence : Alas, what shall wicked and hard-hearted Sinners do ? What shall become of the vile Wretches of the World, which live and delight in Sin ? *Where shall the ungodly and sinners appear ?* What will become of the Blasphemers and Adulterers ; if the Heavens and the Earth, those great and amiable Creatures, which sin not, shall not be able to stand in his Presence ; then I say what will become of all prophane and ungodly Sinners ? Alas they shall be even at their Wits end not knowing in the World which way to turn them, nor where to fly for Succour : Where shall they seek for Refuge when as the Judge himself is their Enemy ? Who dares plead for them ? Dare any Saint or Angel ? No, no, no Saint nor Angel dares open his Mouth to speak one Word in their behalf : neither can any Creature

true deliver them from the dreadful Vengeance of this terrible Judge. What drowfiness is in us? Nay, what carelesness doth possess our Minds, if we will stop our Ears like the deaf Adder, at the Preaching of God's Words, that is daily in our Land, and every Hour almost delivered amongst us; Can we not remember? Are we choaked with the Cares of this World? Is our Memory so short, or have we drank so much of the Cup of Forgetfulness, that we cannot remember what our Saviour saith plainly, *Except ye repent, ye shall also perish*;

The Scriptures in divers places set out unto us the Severity of the Judge at the time of his coming, especially against the wicked and hard hearted Sinners, by that Thunder that shall be heard from Heaven; by the Voice of the Arch-Angel, as it were the Herald that shall go before Christ by the Sound of a Trumpet; by the Judgment it self then that shall pass upon the Wicked, *Mat. 25. 41. Go ye cursed into everlasting fire prepared for the devil and his angels, &c.* By that Fire that shall go before Jesus Christ, *Psal 50. 3. Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* And again, *2 Thess. 18. He shall come in a flame of fire rendering vengeance, &c.* By that shame and contempt that shall light upon the Ungodly in that Day, *1 Cor. 12. 2. And many of them which sleep in the dust of the earth shall awake, &c. some to shame and perpetual contempt*; by the total Discovery of all the Evils they have committed

mitted Ps. 50. 1. *These things hast thou done, &c.* By the Pain and Horror they suffer and undergo. *Tribulation, anguish and sorrow shall be upon every one that doeth evil, Rom. 2. 6.* By the Companions the Wicked shall have after this Life, *Mat. 25. 41. Even the Devil and his Angels, &c.*

VER II. *And I saw the dead both great and small*

THUS you have heard the Person of the Judge describ'd by his wonderful Majesty and Power, wherewith he will come to Judgment; and also by the great Severity and Terror that shall astonish both Heaven and Earth, and make them to fly before his Presence.

Now, in this Verse, and that which followeth, is declared who they be that shall appear before this great Judge, namely, *I saw the Dead both great and small, &c.*

Secondly, The Evidences that shall be brought in, and that Witnesses shall be produced either to excuse or accuse, in these Words, *And the Books were opened, &c.*

The Persons that shall appear in judgment. And I saw the dead both great and small, &c. Before we come to speak of the Words, here a Question may arise, namely How this can be true that St. John saith, *He saw the dead both great and small*; for we believe, That Jesus Christ shall judge both the Quick and Dead, not only the Dead but the Living. And Paul saith, *We shall not die, but be changed*, they that be living at his coming. Then how doth this place agree with them, seeing

seeing St *John* saith here, *He saw the dead.* Here is none spoken of but the Dead, no mention of the Living.

I answer, St *John* saith, *That he saw the Dead.* Not that he saw not the Living too; for he saw (no doubt) both Quick and Dead stand before God, but he speaketh here only of those of whom there might be some doubt. For if the dead, and they which have been rotten for many thousand Years shall appear, and stand before God; how can we think, that any of the Living shall be wanting? If they which have been dead for six thousand Years and turned to Ashes, shall be brought to Judgment, then (no doubt) they which be found living when Christ shall come to Judgment, shall appear before him likewise. So then it is evident, that although St. *John* speaketh here only of the Dead, because there might be most doubt of them; yet he saw in a Vision all Men both quick and dead, stand and appear before the Judge and before his Throne.

I saw the dead; &c.

Doct. 4. *Men shall be raised out of the dust at last.*

THE Instruction we are hence to learn, is, that the Bodies of Men, howsoever turned to Dust and Ashes, shall one Day be quickned, and raised up to Life again.

This is confessed by *Hannah* in her Song, 1 Sam. 2. 6. *The Lord killeth and maketh alive, bringeth down to the grave, and raiseth up. I am sure (saith Job) that my Redeemer liveth, and that*

that I shall stand the last day on the earth; and the worms destroy my body, yet I shall see God in my flesh Job 19 25. So Esay, the dead shall arise, & wake and sing ye that dwell in the earth, Is. 26. 19. So likewise you may read in the 37 of Ezekiel, which I pray you read, (at leisure) how the Lord caused the Graves to open, and Bones to come together and live: So that we see that the dead Bodies of God's Children do not perish they are not cast away and lost when they die but they shall rise again; they shall be purified, made glorious Bodies, and shall stand in Christ's Presence and see his Glory.

We must not think the Antiquity of long lying in the Grave, can shelter us from the Resurrection, which will be common and general. 'Tis not like an earthly Tryal, it is not the Strubble shall hide Saul, nor the Ground hide Achan's Sin: Cain shall rise with Abel Face to Face; Herod with John the Baptist, Felix with Paul, Moses with Pharaoh; and then who can deny that he hath done wickedly? Our Consciences will accuse us, which we carry daily about us: The Gentiles shall rise up against the Jews: the Heavens shall bear witness against us for our cold Prayers, and the Creatures of the Earth for our rebellious Thoughts: and then our Consciences shall justify this to be true; then Woe and Sorrow, and Wringing of Hands, and no comfort can be afforded us then. would we give all that we were ever worth, to have but a Month's time, or but a Week's time, nay, but a Day or Hour's time or space, to repent;

to make our Reconciliation with God, whom we have so offended.

And therefore let us not think that when Death cometh and separateth the Soul from the Body that then the Body doth perish, and is cast away. No, no, it shall rise again, it is but laid in the Grave, as in a sure Chest, and there is at Ease and lyeth asleep, as on a bed of Down: But when Christ Jesus shall come to Judgment it shall rise again; For we must know that every true Believer is made a Member of Christ and not only our Souls are united to Christ but even our dead Bodies when they be laid in the Grave, they shall still remain the dear Members of his Mystical Body, and therefore shall not perish, but rise again to Glory. And for our further Confirmation in this Point of the Resurrection, let us see how it is confirm'd to us by Testimonies of holy Scripture as that of Daniel, *They that sleep in the Dust shall awake, some to everlasting Life, and some to everlasting Shame, Dan 12. 2.*

And the Lord God by the Prophet Hosea doth make unto his Church this gracious Promise, *Hos. 13. 14. I will redeem thee from the Power of the Grave, I will deliver thee from Death: O Death I will be thy Death, O Grave I will be thy Destruction.* This is clear'd by the Testimony of Jesus Christ himself, *Joh. 5. 28. 29. The Hour shall come in the which all that are in the Graves shall hear his Voice; and they shall come forth: and they which have done Good shall go unto the Resurrection of Life, and they that have done*

done Evil unto the Resurrection of Condemnation.

This is taught by the Apostles of Jesus Christ in divers places of their Epistles, as 1 Cor. 15. 51 *Behold I shew you a Mystery, we shall not all sleep, but we shall all be changed, and that in the twinkling of an Eye, at the Sound of the last Trumpet:* And so forwards in the same Chapter you may read, which will give you Satisfaction about the Resurrection of the Dead. And as St. Paul further speaks, saying, *As by Sin came Death, and so by Death comes Life.* Likewise St. Austin saith, *He that liveth well cannot be afraid to die, nor doubtful of his Resurrection* And this is that which all of us confess and believe, as one of the most principal Articles of our Faith, *the Resurrection of the Dead.* So that we may see it clear that the Godly and the Wicked shall both arise, but the Ends of their Resurrection are different, the one shall rise to Life Eternal, the other to perpetual Shame and eternal Destruction; so that howsoever it shall be a joyful Day to the Godly, that have the Sting of Death taken away from them through Christ's Death, yet the Wicked shall have no Benefit by it, and therefore to them it cannot properly be call'd a Resurrection, no more than the taking of a Malefactor out of Prison to be Executed can be call'd a Delivery. But it shall be with the Godly and Wicked at that Day as it was with Pharoah's Servants, Gen. 40. both of them were taken out of Prison, one of them to be restor'd to his Office, to minister before the King, but the other to be Executed and put
to

to a shameful Death: Even so it shall be with the Godly and the Wicked at the last Day; both shall rise out of their Graves as out of a Prison but the one to be ever with the Lord, ministering Praises to him for evermore, the other to be banished from his Presence, and cast into everlasting Condemnation: For to them alone is the Resurrection a Benefit where Remission of Sins goes before, as we are taught in the Creed.

Now there are many Grounds for this Truth; the main Ground of all is the Word of God, wherein we have a Cloud of Testimonies clearing this Truth. The Vision of *Ezekiel* when he saw the Field of dry Bones; these received, at God's Commandment, Flesh, Nerves, and Life, *Ez. k. 37. 3* So *Paul*, *1 Thess. 4. 17.* *We which are alive and remain till the coming of the Lord, shall not prevent them which are asleep.* Christ himself hath undertaken this for his Church and Children, *John 6. 39* *This is the Father's Will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* And the Apostle *St. Paul* is bold to speak peremptorily, *That this corruptible must put on Incorruption, and this mortal must put on Immortality,* as pointing indeed at his own Body, *1 Cor. 15. 53.*

And indeed the Scriptures are clear and plain for the confirmation of this Article of our Faith, our Resurrection from the Dead, as may appear by all those places here quoted; *Is. 26 1, John 5. 28. 1 Cor 15 16. Acts 24. 15. Daniel 12. 2.*

This must needs be a great Comfort to God's Chil-

Children when we can say with *Job, chap. 19.*
25 I know that my Redeemer liveth, and that
I shall see him with these Eyes. The same Bo-
 dy for Substance, tho' purged and cleans'd from
 Sin, yet the same for Substance shall rise again;
 and these my Eyes, which have been careful to
 seek Christ Jesus, to behold his Glory, to read
 his blessed Word, to relieve the distressed Mem-
 bers of Christ, that these my Eyes shall see my
 blessed Redeemer to my endless Joy; and these
 mine Ears, which have been careful to hear thy
 holy Word, to save my Soul, then shall hear
 his sweet and blessed Voice, saying unto me,
Phil 3. 21. Come ye blessed of my Father: For
the Bodies of God's Children shall not perish,
but rise to Glory, and be made like unto the
glorious Body of Jesus Christ. O how should
 this move all Men and Women to use their Bo-
 dies well to the Honour of their Creator, see-
 ing he will not let them perish, but will crown
 them and glorify them for ever.

Use 2. Secondly, this must needs be a fearful
 Terror unto all prophane and filthy Sinners,
 who bestow their Times wholly in the Service
 of Sin and Satan. *They shall look on him whom*
they have pierced, and shall lament, Zach. 12. 10.
 For even their dead Bodies shall rise too: But
 how? to Judgment, to Torment, and to burn for
 ever in the Lake of Fire and Brimstone. Then
 thy Soul and Body shall be an unhappy Couple
 met, whilst thy Body in one place is eaten of
 Worms, thy Soul in the other place, which is
 Hell, shall be tormented for ever. All good
 things

things shall be taken away, all evil thing heaped upon thee, all hope of coming from Hell is quite cut off; it will be a Terror to behold Almighty God, and a Torment too, in that we cannot fly nor escape from him; then will the Devils be gathering up their Force to take Possession of their sinful Souls, who in their Life-time would not hearken unto God's Word, nor fear his Judgments; for after Death comes Judgment, saith the Text: then if thou hast done ill, the Devils in their several shape shall bind thee and lead thee to the Place of Perdition, even to be tormented for ever. Remember I pray you that the aking of a Tooth doth hinder our Sleep Night after Night, and so torment us that we can take no Rest, what then will be the aking of the Soul, when it shall be always burning like the *Salamander* continually in the Fire, and yet never be consumed? Thou that hast open'd the Windows of thy Body, I mean thy wanton and adulterous Eyes to behold Wickedness, thou that hast a Delight to hear Vanity more than Goodness, thou that hast us'd thy Tongue to Lying, Deceit, Swearing, &c. and hast run to vain Sports and Pastimes on the Lord's Day, to the Dishonour of Christ, to serve the Devil and thine own Lust, know, O know, that thy Body shall one Day rise again to Judgment, to Torment to be cast into the *Lake of Fire and Brimstone*.

Consider the rich Glutton, he should be a Warning to all ungodly Sinners, he gave his Body to all Uncleanneſs and Gluttony, &c. and
now

now is his Body tormented, and he would give even a whole World, if he were Lord over it, for one drop of water to cool his flaming tongue. O let him be a warning to all Sinners and teach us to use our Bodies well, to look to our Eyes, to our Ears, and to set a watch before our Mouths, for fear lest we dishonour God by them, and bring endless Woe unto our selves.

Well then you see that it is an exceeding great Joy to his Saints that they shall rise again and it is a Comfort of all Comforts that we shall rise again, for then these Eyes shall see those Friends which Sin and Death hath so long separated ; so it will be a Terror to the Wicked that they shall *rise again to Judgment*. It were well with the adulterous Man, when the Drunkard, &c. if their Bodies might never rise it they might rot and perish in Corruption and that their Souls might be even as the Souls of Beasts a Vapor utterly to be extinguish'd, but now there is more behind they shall one Day come to Judgment. And therefore St. *John* telleth us in this place, *that he saw the Dead both great and small, stand before God*. Even our dead Bodies must rise either to Honour or Dishonour, either to Joy or Pain, to Salvation or Damnation and therefore it is necessary for us to bethink our selves of this betimes while it is call'd to Day.

Thirdly, This should teach us that we mourn not immoderately for the Dead which is a great Sin to mourn without Hope, nay it is a kind of Envy to bewail the loss of a Friend that is gone to Rest, since when Christ comes again he will bring us again with him. What

What tho' these Bodies of ours taste Corruption, they shall not perish in Corruption, but the Earth and the Waters, nay, the Fire it self, shall give up a true Account of all the Dead they have swallow'd up and devour'd in the Day of Christ.

Use 4. Fourthly, this should move us with all Care and Diligence to get good Assurance unto our own Souls, that these Bodies of ours should have a glorious Resurrection in that Day. See *Paul, Acts 24. 25. I have hope towards God that there shall be a Resurrection of the Dead, both of the just and the unjust.* And this made him endeavour to keep a good Conscience before God and all Men; so should we live as Men wholly devoted unto God, whose we are in Life and Death.

Both great and small. These Words may admit a double Exposition, for it may seem thus, that by great and small is meant those that be Men grown, or else little Children, Young and Old, all must appear; for we see that many die, even little Children of a Span long, some again die full of Years. Well, both great and small must appear, none shall be so young or so little but they must stand before God, and none so great or so strong, but they must appear likewise.

Secondly, by great and small may be understood all sorts and degrees of Men and Women, rich Men and rich Women, poor Men and poor Women, all Sorts and Conditions shall come to Judgment, as well the Prince as the Subject, as well the Rich, as the poor Beggar. As tho' *St. John* should have said, *He*

saw

w all men that ever have been or shall be to
 the end of the World, none shall be wanting, the
 rich and poor, young and old, high and low,
 married and unmarried, bond and free, all must
 stand before God. Oh what a wonderful assem-
 bly will this be, to see so many Millions of thou-
 sands? It is a great sight to behold an Army of
 children of an Hundred thousand but here shall be
 So Thousand Thousand; a number without num-
 ber, even all Men, Women and Children that e-
 ver have been, or shall be unto the Worlds end.
 None shall be wanting, the Rich and Needy,
 young and Old, High and Low, Bond and Free,
 all must stand before God. And therefore it is
 called the Day of the Lord, when all the
 offspring of *Adam* shall stand before God, whose
 nature is Majesty, whose Life is Sanctity, whose
 days are Holy, whose Eternity hath no End,
 and who made the World and will never change his
 power nor Mind, whose Age never decays, nor
 grows old in years. And as *St. Austin* saith, when
 he thought of Gods Attributes, O Eternity, O
 Eternity, O Eternity, in repeating of the word so
 often, he thought to have dwelt upon the word
 indeed Eternity hath no end, and all things
 have an end, and all must appear before
 this everlasting God at this general Assize.
 So that the instruction is very plain, that all
 Men must appear in Judgment, High and Low, Rich
 and Needy, Noble and Ignoble all must then
 make appearance before the Lord Jesus in Judg-
 ment; The poorest Soul that ever breathed in
 the World shall not be wanted when Christ shall
 come

come to Judgment. 2 Cor. 5. 10. *We must all appear before the Judgment-seat of Jesus Christ, that every man may receive the things that he hath done in his body, whether they be good or evil,* Heb. 9. 17. *It is appointed for all men to die, and after death comes to judgment.* All men are sure to die, so sure shall they come to judgment after death.

It will not serve their turn, as with earthly Judges, the party is dead; for this Judgment-seat is set forth for the *quick* and *dead*. The Lord Jesus now for the manifestation of his Power, Truth and Justice, must bring every one to Judgment.

Use 2. Seeing St. *John* saw the Dead, both great and small stand before God, that is all sorts of men and women, high and low, rich and poor bond and free all must appear and hold up their Hands at the Bar of this great Judge, surely this ought to move all sorts of men to make a conscience of their lives, to repent of all their evil ways, to turn to God by true repentance: for no excuse will serve your turn, no voiding of his appearance all must appear the very devils themselves, and all the damned spirits must come to judgment, *Topb. it is prepared for the King,* saith, *Isa. 30. 33.* The Judge, the Gentleman, the Richman, if they be wicked, their riches shall not excuse them; but rather be a witness against them; nor the poorest shall not be forgotten. Surely then, if we have any care at all what shall become of our poor souls at this day? we ought to perswade all, both the poor and rich, to repent and turn to God, to

and lead new lives that we may rejoice with joy unspeakable, and be glorious at the last appearance: This made S. Paul labour to keep a good Conscience before God and all men. *Acts 24. 16.* And why? Because there must come a day, when all must arise to Judgment, and give a strict account of all their evil thoughts, words and works, and the same reason should stir us up likewise to keep a clear Conscience. And what is the cause that men live in; and defile themselves with many thousand abominations? Surely because they think not of this day, that they must all come to a reckoning. Oh it would stay and bridle their carnal hearts from many foul and filthy sins *which now they commit with greediness.* This will be a happy day to all the Children of God, to hear the Judge say unto them, *Come ye blessed of my Father, inherit the kingdom, prepared for you from the beginning of the World.* O happy day! O blessed voice! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, &c. this will be a terrible and fearful day to hear the Judge say, *Go ye cursed into everlasting fire prepared for the devil and his angels.* O doleful voice! O heavy news! O fearful sentence! woe, and ten thousand woes to all ungodly sinners? Woe then to the Idolater, Woe then unto the Adulterer, &c. Woe then unto the ungodly wretched sinners; for there is no escaping of this sentence, all must appear, all must stand before God, all must come to their answer.

None shall be so great to escape, or so small to be forgotten, And then woe to them that shall

to arise this fearful and heavy sentence and sad news of condemnation; Oh it had been better for such men if they had never been born, or had been brought forth as loathsome Toads and Serpents; for then begins their eternal misery and condemnation.

Oh then again and again let us bethink ourselves that we must come to Judgment, we must be called to a reckoning, we cannot escape the heavy sentence of Judgment by any means whatsoever.

Use 2. Again, where *St. John* saith, *He saw the dead*: As this may be a Terror to all wicked and ungodly Men and Women; so here is matter of endless comfort unto all poor members of Christ Jesus in this Life, who is more full of grief in Body and Mind than God's Children? Long and tedious sicknesses, many annoyances, some be full of sores from top to toe, as *Job* was, who confessed and said to corruption, *Thou art my Mother*, and to the worm, *Thou art my Sister and Brother*, And though *Job* had all these sores outward, yet *St Ambrose* saith, *He had within him a Soul full of sweet Oynement, Which was full of sweet saviour in the Nestrils of God.* Some maimed and diseased in body as *Lazarus* was, as the poor Creeple which lay at the pool of *Bethesda*: Well then, our bodies shall now arise, they shall not be weak or lame, or maimed, but a very perfect, sound and a glorious body: All pain shall have an end, all woe shall cease, and such shall their Resurrection be, as is spoken of in *Mat.*

27. 52.] *And the Graves were opened and many of the Saints Bodies that slept arose, and came out of the Graves after his Resurrection, and went in to the holy City of Jerusalem. But as for the ungodly, it is not so with them, but they shall arise, that both Body and Soul may go into Hell together, which is a Place of Reprobates.*

Oh, that we had Hearts to think of this both young and old, rich and needy, Minister and People, that we must stand before God; that we must give an Account of all our sins unto his Majesty, it would bridle us and keep us from any presumptuous sins, which we now daily commit, and as wilfully as a Horse that rusheth into the Battle.

The Great ASSIZE.

The Second Sermon.

Rev. 20, ver. 12 &c.

12. *And I saw the dead, both small and great stand before God and the Books were opened: And another Book was opened which is the Book of Life. And the dead were judged out of those things which were written in the Books according to their deeds.*

WE have already the Person of the Judge described unto us, with what unspeakable Majesty and Glory he shall come; to the great comfort of the Godly; and also with what terror he will come, to the amazement of the Wicked.

Secondly, We have heard who shall be cited to

to appear, *both great and small*, all must appear.

We shall at the day of our Resurrection appear in full beauty and strength, the old not be above thirty, nor their infants under the same years: I say we shall all appear before God in a perfect Age, as *Adam* was created at, which was a perfect man about thirty years old, or at the Age of our Saviour, when he died upon the Cross, which was about thirty three years, as our Ancients affirm. And for the place where it shall be, it is imagined by divers good Divines, and likewise by *Thomas Aquinas*; and all the School men, except *Peter Lombard*, and *Alexander Hales*, that it shall be over the valley of *Jehosaphat* by *Mount Olivet*, which is near unto *Jerusalem*, Eastward from the Temple, and as our Cosmographers describe it to be in the midst of the superficies of the Earth; and is very likely for four Reasons.

First, To confirm this, the Scripture doth intimate so much in plain words, I will gather together all Nations into the valley of *Jehosaphat*. and plead with them there, *Joel 3. 1. 2.* Cause the mighty to come down, O Lord, let the Heavens be awaked, and come up to the valley of *Jehosaphat*. for there will I sit and judge all the Heavens round about, *Joel 3. 11. 12.*

Secondly, Because that as our Saviour was thereabouts crucified and put to open shame, so over this place his glorious Throne shall be erected in the Air, when he shall appear in Judgment to manifest his Power and Glory; for it is meet that Christ should in that place
judge

judge the World with righteous Judgment where he himself was unjustly Judged and Condemned: Likewise that near unto this valley was Mount *Moriab*, where *Abraham* would have sacrificed his Son *Isaac*, as you may read *Gen* 22. Also that *Jacob* saw the Angles ascending and descending on a Laddar, *Gen*. 28. Also the Angel put up his Sword, and fire from Heaven burnt the Sacrifice in *Arannab's* Floor, *2 Sam* 24. Also near this place *Solomon* built the Temple. *2 Chr* n 3.1. Likewise this was near the place where he preached the Gospel, suffered his Passion, and after entered into glory.

Thirdly, Because seeing the Angels shall be sent to gather together all the Elect from the four Winds from one end of the Heavens to the other; it is most probable that the place whither they shall be gathered, it to be near *Jerusalem* in the valley of *Jebosaphat*; and this valley was so called at first, from the great Victory which the Lord gave *Jebosaphat* and his people over the *Amorites*, *Morbites*, and those of Mount *Seir* which victory is a type of the final victory which the supream Judge shall give his Elect over all their Enemies in that place at the last day.

Fourthly and Lastly, Because the Angels told the Disciples that as they saw Christ ascend from Mount *Olivet*, which is over the valley of *Jebosaphat*, so he shall in like manner come down from Heaven; and this is the opinion, as I have said before, of the afore-mentioned School-Men and Authors

to appear, *both great and small*, all must appear.

We shall at the day of our Resurrection appear in full beauty and strength, the old not be above thirty, nor their infants under the same years: I say we shall all appear before God in a perfect Age, as *Adam* was created at, which was a perfect man about thirty years old, or at the Age of our Saviour, when he died upon the Cross, which was about thirty three years, as our Ancients affirm. And for the place where it shall be, it is imagined by divers good Divines, and likewise by *Thomas Aquinas*, and all the School men, except *Peter Lombard*, and *Alexander Hales*, that it shall be over the valley of *Jebusaphat* by *Mount Oliver*, which is near unto *Jerusalem*, Eastward from the Temple, and as our Cosmographers describe it to be in the midst of the superficies of the Earth; and is very likely for four Reasons

First, To confirm this, the Scripture doth intimate so much in plain words, *I will gather together all Nations into the valley of Jehosaphat. and plead with them there, Joel 3. 1. 2. Cause the mighty to come down, O Lord, let the Heavens be awaked, and come up to the valley of Jehosaphat. for there will I sit and judge all the Heavens round about, Joel 3. 11. 12.*

Secondly, Because that as our Saviour was thereabouts crucified and put to open shame, so over this place his glorious Throne shall be erected in the Air, when he shall appear in Judgment to manifest his Power and Glory; for it is meet that Christ should in that place
judge

judge the World with righteous Judgment where he himself was unjustly Judged and Condemned: Likewise that near unto this valley was Mount *Moriab*, where *Abraham* would have sacrificed his Son *Isaac*, as you may read *Gen* 22. Also that *Jacob* saw the Angles ascending and descending on a Laddar, *Gen* 28. Also the Angel put up his Sword, and fire from Heaven burnt the Sacrifice in *Arannab's* Floor, *2 Sam* 24. Also near this place *Solomon* built the Temple. *2 Chr* n 3.1. Likewise this was near the place where he preached the Gospel, suffered his Passion, and after entered into glory.

Thirdly, Because seeing the Angels shall be sent to gather together all the Elect from the four Winds from one end of the Heavens to the other; it is most probable that the place whither they shall be gathered, it to be near *Jerusalem* in the valley of *Jebosaphat*; and this valley was so called at first, from the great Victory which the Lord gave *Jebosaphat* and his people over the *Amorites*, *Morbites*, and those of Mount *Seir* which victory is a type of the final victory which the supream Judge shall give his Elect over all their Enemies in that place at the last day.

Fourthly and *Lastly*, Because the Angels told the Disciples that as they saw Christ ascend from Mount *Olivet*, which is over the valley of *Jebosaphat*, so he shall in like manner come down from Heaven; and this is the opinion, as I have said before, of the afore-mentioned School-Men and Authors

Now follows in the third place, the most especial and principal manner of all ; namely, after what manner all Men shall be judged in these words. *And the Books shall be open'd, &c.* We know that earthly Judges are brought to the Affizes with great attendance. They being placed, the Prisoners are brought forth, they are called over one by one, and their Indictments are read, and Witnesses produced, and so according to their offences they receive Judgment : Even so is the great day of the Lord. Christ Jesus shall come with ten thousand of Angels, and before him shall stand all Men and Women, both great and small, then shall the Books be brought forth. Indeed we see, when an earthly Judge sits on the Bench, it holds a long time to try causes : Such witnesses and such evidences shall be produced : But it shall not be so at the last day : For when all Men stand at the Bar of Christ's Judgment, they shall be judged according to the written Record, even according to the Books, for they shall then be opened.

Books what is meant by them, Every Man's Conscience.

Now, if you would know what these Books be ; it is easy to know, for they be ever the particular Conscience of every Man and Woman : Thy Conscience is the Book that shall be open'd and that shall be as good as ten thousand witnesses either to excuse or accuse thee before God : for there shall need no more Witness nor other evidence against us at the last day, but our own Conscience. For as God hath his Book

of infinite knowledge, whereby he knoweth the
 sins and offences of all Men, as certainly as if
 they were written in a Book; so likewise he
 hath given unto every man and woman a Book,
 to their own Conscience, wherein are fully writ-
 ten all our Thoughts, words, and deeds, so as
 none shall escape: *David saith, Thou, O Lord,*
knowest the thoughts of my heart long before I utter
ed, them. And then shall be open'd, first, *the Book*
of the Law, and then *the Book of the Conscience*;
 by which all our Actions must be try'd and exa-
 min'd; for God keeps a Book of all our parti-
 cular thoughts, tho' they were never so swift,
 and it is call'd God's Book of Remembrance;
 then the Book of our own Conscience shall be
 open'd, which is now so clos'd up in our Breasts,
 that no Eye on Earth but our own knows and
 perceives; these Books being open'd, we shall
 find then our sins do agree in every Title.
 Then there is a Book of Judgment, which this
 Sentence shall be pronounced by: Then last of
 all there is a Book of Life, in which all our
 Names are written; and that was the Book
 which *Moses's* Zeal did desire that his Name
 might be blotted out, rather than his Master's
 Name should be blasphemed. God's Book is
 unalterable, and cannot be changed or defa-
 ced by Time. Mark I pray you, before the Sen-
 tence is denounced the Books shall be opened,
 first the Book of the Law, and then the Book
 of our Consciences; the one shewing a Man
 what he should do, the other what he hath done.
 Against the Book of the Law none shall be able

to except ; *Pfal. 16. For the Commandments of the Lord are pure and righteous altogether :* And as for the Book of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man not by another man's Conscience, but by his own, which he hath always had in his own keeping, even in his Bosom ?

Doct. 1. All our Thoughts, Words and Works must come to Judgment.

Now seeing here what is meant by these Books, namely, every Man's particular Conscience : Let us come to search what are the things written in this Book ; and first what use we are to make unto our selves from this. *Every Man's Book shall be opened, &c.* First, in these Books are written the very thoughts of our hearts ; none so secret, or so close, but it is here recorded. *Secondly*, every ungodly speech, every idle word of our Mouth. *Thirdly*, Every Act that men do, tho' never so closely done.

Thou hast sealed up all our Sins in a bag, saith Job, to shew the exact kind of keeping them against that Day of account. Surely if there be any thing in a man to be marvelled at, I must needs confess that this is a wonderful work of God, that he hath given to every man and woman a Conscience which is like unto a Book, in which are recorded all our thoughts, words and works. A wicked Man and an unchaste Woman, how many Thousand vile and filthy thoughts have they in their Minds night and day ? their hearts burn in lust and uncleanness ; now they pass away from them, they regard

them

of them nor, they make little or no account of them : But know, they are all written in this Book of thy Conscience, thy Conscience marketh them, thy Conscience writeth them down, and if thou wilt not repent of them, and leave them, O woe unto thy Soul, *When these Books come to be opened, and read over*: For then thy Conscience will accuse thee, and lay unto thy charge every one of them in order.

Thou hast set my misdeeds before me, and my secret sins in the sight of thy Countenance, saith David.

Again, in the heart of man, what Anger, what Envy, what Malice lurks therein, and they pass it over, and think it no Matter; Well, know, beloved, that unless you repent of the very thoughts of your hearts, even these things will be found written in the Books at the Day of Judgment and what a lamentable thing will that be?

Secondly As our Conscience is privy unto all our thoughts, and will accuse us of them at the Day of Judgment : So all our speeches are noted within What a number of prophane speeche pass out of the mouths of wicked and ungodly men and women? What horrible and blasphemous Oaths? What cursed speaking, lying and slandering? Now a wicked Person that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know that every sinful word thou speakest, *is written in this Book*, there it is recorded; and when this Book of thy Conscience

ence shall be opened, it will discover all thy Sins, not only filthy thy Thoughts, but every wicked Word

Our Saviour tells us, *Mat. 12. 35. That we must give an account of every idle word at the day of judgment* And tho' Men labour to forget them, and slight them by Pastimes and Company, yet they are written in their Consciences, and one Day must come to Judgment. Know this I entreat you, that we must all have a Resurrection, and then give an Account of all our Actions, whether they have been good or bad, the number is here set down in the word *All*, as in *2 Cor. 5. 10. All must appear*, all must arise and give an Account to this Judge. Nor must we imagine that we shall be called one by one, like a Jury impannell'd, or like a Company, or Corporation, as first one, and then another, no, it is said all must arise together, and give an Account how we have bestow'd our Talents.

If so, how then should this awaken us all, and cause us to look unto our Lives, and to learn to know of what we are made, and to make a Covenant with our Eyes, as *Job* did; and to confess with him, tho' we be now rich and strong, as *Job* was, that Corruption is our Father, and to the Worm, thou art our Mother and our Sister; and to set a Watch before our Mouths, as *David* did; and to lay aside our vain Oaths and idle Mirth, which, as *Solomon* saith, Cannot want Iniquity, seeing all of them must come to Judgment.

Thirdly. If we view the Lives of Men and Women,

Women, why? (alas) they be nothing almost but a continual Practise of Sin, and the Sins of Mens Lives be innumerable, even as the Sand on the Sea-shore. Now tho' Mens Lives abound with so many thousand Sins, yet we see that Man perceives not, nor knows one quarter of his Sins, it may be he knoweth some, but forgetteth the greatest part of them, but yet they be all written in the *Book of Conscience*, and they shall all come to Judgment, when these Books shall be made manifest, tho' never so secret, for thy Conscience doth mark them all, and pen them down against the day of account.

There is no Sin so secret that God will not bring to light, yea all our Sins shall be discover'd and laid naked before them. *what hath been done in secret shall be published on the House-top, and shall come to light*, Eccl. 12. 14.

And there is reason for it. First, because it shall make the Sinner the more asham'd and tormented for his Sin, for the more a Man comes to see the greatness of his Sins the more 'twill vex his Soul, and torment his Heart. As a Man that is in Debt, the more he thinks of his Debt, the more it troubles him; so it is with a Sinner, his Sins are Debts set upon God's Score, and registred in his Books.

Secondly, That the Wicked may not plead Not Guilty, God will take away all Colour of Excuse, *they shall have no Cloak for their Sin*; and if it were not so, they would be ready to say, *Lord, when saw we thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought to do,

convict them before he condemns them.

Now seeing what is meant by these *Books of our Conscience*, and likewise what be written in them, even all our Thoughts, Words and Works, let us come to see what use we are to make of this Doctrine.

Use 1. Hence, first of all we may observe the endless love and mercy of our God toward us, foretelling every one of us, of the opening of these Books, that our Conscience shall be laid open, these Books unclapsed, and that all our Thoughts, Words, and Works must come to Judgment: Surely it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good Conscience, washed and purged in the Blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Use 2. Secondly, We see here, That it is not enough for a man or woman to abstain from evil words and works, but evil thoughts likewise; the very lusts of the heart. *Paul* complains of this and *Peter* bids *Simon Magnus* to repent and pray, if perhaps the thoughts of his heart might be pardoned. How ought then every Christian man and woman to be wary of their words yea, of their thoughts, seeing we must give account for all; and our own Conscience which is within us, to bear witness against us; and this we ought to take notice of, if the Book of our Consciences be foul, that we do not sink under the weight of despair; and if we be clear, not to presume of our selves, as *Peter* did, but rather
with

with *David*, desire the Lord, *Not to enter into Judgment with thy Servant, for in thy sight no man living shall be justified.* But say, O Lord, I will not dispute the Cause with thee, for it I propound my Righteousness, thou wilt condemn mine iniquity; we may justifie our selves before our selves, but not before God, and not by pleasing our selves, but displeasing God, for our Books shall be opened saith the Text, and that is the Touch-stone, to try whether we have done good or ill. *St. Augustin* confesseth, O saith he, I want mercy, and as a Fugitive I return and seek for peace, and confess I am not worthy to be called thy Creature, my Conscience tells me so, which is a witness that I daily and hourly carry about me. And why should we carry this Book within us, some will say? I answer, because God will be just in all his ways, and righteous in all his dealings, and because we are apt to smother the sins we have committed, when we think we have committed them secretly and that no man hath seen us, we will deny and forget them; therefore hath God placed this Book in our Breast, which is our Conscience, which will either excuse or accuse us at that day. I doubt not but the Children of God are careful over their very thoughts and words: For a wicked carnal man may abstain from some grievous sin, but it is a note of a true Child of God, to repent of his evil thoughts, and be careful over them continually.

Thirdly, Seeing every man's Conscience is his Book, and every man's sin is penned down therein

therein : We may see the woeful misery of all those that have defiled Consciences, wicked and unclean hearts. For look how their Consciences do accuse them, even so will God condemn them. And having not repented of their sins ; they carry a torment with them ; namely, *A guilty and accusing Conscience, which is their Judge to condemn them, and their Hell to torment them.*

Fourthly, Here is condemned that wilfulness of many in our days, who never think of this ; but if they conceal their sins from the World, they think they have done wisely. But, alas deceive not thy self, nor thy own Soul, God taketh a view of all thy actions : he noteth thy dark shop, thy false weights, and mixed wares. He is light it self, and shall not he see ? Justice it self, and shall he wink at unrighteous dealings ? He knoweth the Heart ; and can the deceitful Tongue of mortal Men deceive him ?

If then this be so what manner of Men ought we to be in holiness of life, and blameless Conversation ? How should we set a watch over our tongues, and be sure to have an eye to our feet, to abandon all our evil thoughts ; But, alas we think not of this day, it doth not enter into our Hearts ; for if it did, would Men lye, steal, commit adultery ? It were impossible. Call to mind then betimes, this day of reckoning and accompt, that if thou goest on in an evil course and way of sin, that one day thou must come to accompt, when all thy sins shall be discovered and laid open to all, to Angels and to Men. We pity that Man's Case whose Cause being
bad,

all bad is like to be heard before the Judge that will do Justice, and so can look for nought, but to be undone for ever. and yet never consider what reckoning we have our selves to make, at this day of the *Great Assize* of all the World.

Fifthly, Seeing the Books must be opened, and every Man's Conscience must come to scanning because Sentence shall pass and Judgment shall be awarded according to the things written therein: How should this cause us all, both Minister and People, to labour to get a good Conscience? If thy Conscience be good, thou shalt no doubt be blessed; if thy Conscience be filthy and polluted, thou art cursed: And therefore it should be our chiefest care, study, and desire all our life time, to keep a good Conscience. Now if you ask how it is possible to get a good Conscience; I answer, for the getting and keeping of Faith and a good Conscience, we must know it is done by the use of the Word of God, *Sanctifie them by the truth, thy Word is the Truth*. And therefore we must intreat the Lord to exhibit unto our Minds the certain Testimony of his saving Grace which he hath begun to work in us which will make our Conscience tender and good Conscience s, when those Books shall be opened, and so pour out his holy Spirit into every one of us, that it working in our hearts, we may do that which is pleasing in his Eyes to walk in his Commandments and to keep his Judgments, and that by the Ministry of the Holy Word and Sacraments (indued with a justifying Faith) to believe in

the Name of thy Son, and so being made partakers of Christ's Righteousness we may have the Books of our Consciences found perfect, and all our misdeeds cancelled, and that then no longer we may have the spirit of Bondage and Spirit of fear, but the Spirit of thy gracious adoption, which makes us cry, *Abba, Father*, which we cannot do without this, in having a good Conscience before God and all Men. All Graces of God's Spirit are wrought by his Word. But that we may get a good Conscience, we must,

First, Repent of all our sins; we must know by the Law of God, what is sin, and what is not.

Secondly, We must know the heavy curse of God even for sin, that the reward of sin is death eternal both body and soul, for men do by Nature sooth themselves in their sins, and tho' we hear of God's Judgments against sin, (yet whose heart is touched or troubled?) Thus we run on still in sin and fear nothing; they mean well, they say, but live ill, and think all well.

Thirdly, till we see what sin is, and then see the curse of God due to sin, we shall never seriously try our Consciences, and see how our sins have wounded them, that so we may repent us of sin.

Fourthly, We must be grieved for our sins, we must acknowledge and confess them, begging for the pardon of them; *and to hunger and thirst after Christ Jesus*. For there is nothing that can purify the Conscience and quiet the heart, but only the blood of Jesus Christ applied to our Souls by Faith, with perswasion of the forgiveness of them.

Mark

par- Mark then here (beloved) when a man is
 havethus truly humbled for his sins and beggeth
 andthe pardon of them with sighs and groans, then
 nowill the Lord send down into his Soul *his blessed*
 andSpirit, to assure us of God's mercy, of the pardon of
 tionour sins, that our wounds in Conscience are healed :
 we And this is done by the means of a lively Faith,
 on-which purifies the Conscience.

s of Hereby we may perceive that most men and
 But women are in a woeful case; for (alass) the
 lust, greatest part are ignorant of the Law of
 ow God, and know not what sin is, and what is
 not. not sin, and therefore cannot possibly have a
 e of clear Conscience; for *whatsoever is not of Faith*
 ath is sin.

by Again, tho' men see their sins, and oftentimes
 no' their Consciences check them for sin, yet how
 ee few do bewail their sins? For I am perswaded
 ve that there is not so wicked a sinner living, but
 an sometimes his Conscience checks him: indeed
 ee men see not the danger and feel not the wounds
 e- of the Conscience, because now their Books be
 ur clasped, they be shut up, their seared Consci-
 y ences be now asleep; but the day will come that
 e their Books must be opened and their Secrets
 g declared, and then their Consciences will ac-
 t cuse, condemn and torment them so, that they
 will wish they had never been born.

Again, when a Man or Woman hath got a
 good Conscience, so as being truly humbled for
 their sins, and begging pardon, they find some
 assurance of God's love in Christ, and that now
 their Consciences do not accuse them; even
 then

then must Men take no less pains to keep and preserve a good Conscience, to do nothing to wound their Conscience, O Lord, saith David, *a wounded Conscience who can bear?* A Man's Conscience is a very tender thing, it is like the Apple of thine Eye, if it be prickt but with a pin, it will not only blemish the Eye, but endanger the sight; so the Conscience is a tender thing, if ye prick it by sin it will blemish thy Conscience, wound it and make havock of thy Soul. And therefore saith Solomon, *Counter guard thy Heart and watch over thy Soul, Prov. 4 6.* That thou do nothing that may wound thy Conscience.

Means to preserve a good Conscience.

Now that we may keep these Books of account (our Conscience) pure and good, we must do two things. First, Avoid all things that may any way hurt a good Conscience, Secondly. Use all good means and help to cherish a good Conscience. In truth all sin hinders a good Conscience. Sin is that which does wound the Soul, maketh Shipreck of a good Conscience, that is the very overthrow of Man's Soul And therefore if you would keep a clear Conscience, take heed of sin, which wounds a good Conscience, and *make it unable to stand before God at the last day.*

But there be two special lets and impediments of a good Conscience: First, Ignorance of the Law, and of the Word of God: For when a man knows not what is sin and what not, how can he take heed lest he wound his own Soul: And therefore we see let a man come into his
House

House at mid-night, he can find nothing amiss and out of order; but let a man come in at noon then he can espy the least disorder: Even so poor ignorant Souls, not knowing the Law of God, cannot see any wound in their Consciences, nor nothing amiss in them; but let them once come to the Word of God, and look in his Glass, then they shall find themselves much out of order, to have wounded Souls and defiled Consciences.

Then the other impediment of a good Conscience is worldly lust; namely, the love and exceeding desire of Riches, Honour, Pleasures, &c. and he that suffers these desires to rule too much in his Heart cannot possibly keep a good Conscience.

And here I would advertise every Christian, First, to do all things that may serve and cherish true saving Faith, whereby our Souls may be assured of the love of God, in Christ Jesus, for the pardon of our sins. For Faith is the root and foundation of a good Conscience. And without Faith there can be no good Conscience. Now to preserve Faith we must often hear and read in the word of God, repent of our sins; acknowledge and confess them and be humbled for them; and walk in the Path of Faith and Repentance, and in so doing we shall find more and more the Comforts of a good Conscience: And therefore we must take heed that we do nothing to break off the feeling of God's love, for to wound our poor Consciences.

Secondly, We must endeavour in all things
to

to obey God's will, and to bear a constant purpose not to sin in any thing ; for a purpose to live in sin and a good Conscience, cannot stand together, so that where a purpose is to live in sin, there is neither Faith nor a good Conscience.

Thirdly, We must walk with God by Example, as *Enoch* and *Elias* did ; so to order our lives, as if we were always in the presence of God ; and likewise to remember that his eye is an all-seeing Eye, tho' we think none doth behold us, yet God sees us, and will punish us ; but remember this, and this will make us keep a good Conscience ; and the want of this maketh men bold to sin, because they consider not that God sees them and that they have a Conscience within them.

And another Book was open'd, which is the Book of Life

What is meant by the Book of Life.

THUS when Christ Jesus hath examin'd the Books of Mens Consciences, to view what is therein written, that Judgment may be awarded accordingly, now he sheweth, that he will open a second Book, and that is even the Book of Life. And of this Book of Life we shall see often mention made in the Word of God, both in the Old and New Testament, viz. as that of *Moses*, *Exod.* 32. 31, 21. *Oh this People have sinned a great sin ; therefore now if thou pardon their sins, thy mercy shall appear ; but if thou wilt not, I beseech thee raize me out of the Book which thou hast written.* Again, *Psal.* 69. 28. *Let*

then

them be blotted out of the Book of the living, and not be written with the Righteous. Again, Rev. 3. 5. He that overcometh shall be clothed in White Rayment and I will not blot his name out of the Book of Life. And the Holy Ghost speaking of the Heavenly *Jerusalem*, saith *There shall in no wise enter into it, any thing that defileth or worketh Abomination, or maketh a lie: But they which are written in the Lamb's Book of Life, Rev. 21. 27.* Now if you would know what is here meant by the Book of Life, it is the Book in which all the Names of God's Elect, which in his eternal purpose he hath chosen, are written as it were with Letters of Gold: It is nothing else but the Almighty's eternal counsel, purpose and decree, wherein he hath elected and chosen a certain company of Mankind. to bestow eternal Life upon them: For we must not think that God hath any need of a Book but only for our understanding he speaketh thus, Even as a Captain recordeth the names of his Soldiers, to call them one by one; and as in Cities the names of the chief men are recorded; so God hath as it were, enrolled the names of all his Saints, and engraven them in the Book of Life with Letters of Gold for ever so that not one of them shall perish. Thus having shewed you what is meant by the Book of *Pre-Life*, let us see what we may learn hence.

Doct 1. Hence then we learn, that God hath a Book of Life wherein the names of all the Elect are written, who is able to call over his Servants and People by their names, even as

Records

Records are kept in a City or Corporation, wherein the Names of all that are Free in the same are written : So perfectly are all the Elect known to God, who can tell them all over by their Names. Let us hear the reasons for the further Confirmation of this Point.

First, He is the true Shepherd of his sheep : now every good Shepherd knoweth his Sheep I am the good shepherd, and know my sheep, and am known of mine, John 10. 14.

Secondly, The knowledge of God is so exact and perfect. That nothing can be hid from him. He searcheth the heart, he trieth the reins, and understandeth the hearts long before. His Eyes are like unto a flame of fire, and his feet like fine Brasses, Rev. 2. 18. as St. John saith, to shew that nothing can be hid from his sight.

What are the uses.

Use 1. First, Hence we behold, the blessed and happy estate of all the Elect and chosen Children of God. For all these which are written in the Book of Life, are blessed and happy for ever. If thy name be written in the Book of Life thou shalt never perish. Christ will not blot thy name out of the Book of Life. but acknowledge it to be in his Book at the latter day, to thy endless joy and eternal comfort, whom God loves once he loves to the end. But miserable are those that are not written in this Book, for all shall be shut out of Heaven whose Name are not in the Lamb's Book of Life, Rev. 21. 27.

But here take heed of the carnal reasoning of wicked Men and Women. Many there are who

who reason thus; if I be a Child of God, and written in the Book of Life, let me live as I list, nevertheless I am sure to be saved. Others say, if I be a Reprobate, and not written in the Book of Life, I am sure I shall not be saved, although I live never so well. Take heed, *That evil Communication doth not corrupt good Manners*; we know that God hath made us without our help, yet he will not save us without our help, or whether we will or no: Such poor Souls, they know not what they say! for if God hath elected any to eternal Life, he hath ordained that they should walk in the Way leading thereunto, and by their good Works, which others behold, may glorify their Father which is in Heaven: And it is impossible that they should run on in Sin, and live and die therein. Such Reasoners do cast away their Souls, and with *Cain* and *Judas* are their own Judges and Executioners; but let all Men know, that as God hath ordained some Men to eternal Life, and written their Names in Heaven, so he hath appointed them the Way to walk in, to bring them thereto.

Secondly, We are taught here, that the Lord hath a Book of Life, wherein all the Names of the Elect are written; we see hence what must be our chiefest Comfort; even this, to know assuredly, that our Names are written in the Book of Life. This Christ himself will teach us in that Speech of his, to his Disciples, who rejoiced because the Devils were subdued, and cast out by them; Nay, rather (saith our Sa-

our (*Rejice that your Names are written in the Book of Life.* But alas, what do we rejoice in? To be the Son of a rich Man, a Gentleman, or Nobleman? To have Gold and Silver, Lands and Livings? This makes Men so lofty and prodigal that they forget God and a good Conscience, which must stand in great stead at the end of their Life: *But who is he that rejoiceth in this, that he is the Son of God, and that his Name is written in the Book of Life.*

Well, Having thus observed from the Word of God, what is understood by the Book of Life, hence ariseth two weighty Points to be considered: First, If it be possible for a Child of God to know whether his Name be written in the Book of Life, or no. 2dly, If it be possible, then how we may attain this knowledge, to be assured that our Names be in Heaven, that we are in the number of those that shall be saved. And these are two most necessary Points to be known of all good Christians.

Now concerning the first, if it be possible for a Child of God to know whether his Name is written in the Book of Life or not? The Church of Rome holds, that no Man can certainly know if he be a true Child of God, or no. Nay, they condemn this as a fault, and bold presumption for a Man to be certainly perswaded of this, that he is a Child of God, elected in Christ Jesus and that his Name is written in the Book of Life. They say we are to hope well, &c. But shall we venture the Salvation of our Souls upon

an uncertain hope? No, we must go further, and labour to be assured, and certainly perswaded of this hope, that our names are written in the Book of Life.

And, that a true Christian Man or Woman, may assuredly be perswaded, and certainly know that he is a Child of God, it is out of question, if he will believe the Holy Ghost; else why should St. Peter exhort us to give all diligence to make our calling and election sure. And why did our Saviour bid his Disciples, Rejoice that their Names were written in the Book of Life, if they could not know it? Again, every Article of our Christian Faith confirms the truth of this Doctrine, where we are taught to believe in the Catholick Church, and that we are of the number of God's People: We believe the Pardon of our sins, and that we shall have Life Everlasting.

By this you see how little we are beholden to the Church of Rome, who holds that we can not be certainly perswaded of our Salvation, but must only hope well. Did not Job know it, Job 19. 25. Did not Paul before know it? Rom. 8. 16. Then let no Man doubt of this, that the Children of God may and do know that they shall be saved. And therefore let us believe this Doctrine and embrace it: And withal let us abhor the Doctrine of the Church of Rome, which is contrary to the Gospel of Jesus Christ. For what comfort can any Christian have, till he knows that he is a Child of God? How shall we dare to call upon God? How can we be at peace with our Souls? With what comfort can we per-

form Obedience unto God, except we find this blessed Perswasion, that our Names are in this Book, and that we are the chosen of God?

Secondly, The next Question is, How we may come to this *certain knowledge*, that our Name is written in this Book, and how we may *confidently be perswaded*, we are the *Children of God*, or no? And this is a Thing that concerns our Souls very nearly, and therefore let us be very careful to listen unto it, that we be able to prove our selves, Whether we be the Sons of God or no; and so whether we shall be saved or not. Oh, it is a Matter of endless Comfort to God's Children, when they know this, *that they are the Children of God, and that eternal Life belongs unto them*: It will stir them up to obey God with Joy and *Cheerfulness all the Days of their Life*.

By what means we may come to this knowledge.

Now there are two Ways to know it: One by ascending up to Heaven into the Privy-Council of God, but this is a *dangerous Way*, and not to be attempted by any Man, because *secret Things belong to the Lord our God, but those Things which are revealed belong to us and our Children*: And his Ways are past finding out, Deut. 29. 29. And therefore this Way no Man dares assay.

Besides, there is another Way to know this, that is, by descending and looking to ourselves, and by certain Marks and Testimonies in our own Hearts to prove that we are of the
 .Number

Number of God's Elect. For as *Solomon* saith, *As Water sheweth Face to Face; even so the Heart shews Man to Man*: Prov. 23. Even as a Glass sheweth a Man's Face, so will a Man's Conscience shew what he is in the Sight of God. If you would know whether you be *the Elect of God, and Heirs of eternal Life*, you must enter into your own Souls. *Prove your selves* and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true Marks of God's Children, thou needest not fear but thy Name is in this Book, and thou shalt be saved; but as for the wicked and prophane, that make no Conscience of Sinning, they shall, upon this Examination, utter this doleful Tune; *I am a sinful Wretch*, I know not what will be come of my poor Soul at the Day of Judgment. And therefore that we may *try our selves*, and judge if we are in this Book, let us search out of the Holy Scripture some Marks of God's Children.

Marks of God's Children by the Spirit.

The first Mark whereby we may know whether we be Elect, or not, is the inward Testimony and Witness of God's Spirit: *Ye have not received the Spirit of Bondage again to fear, but ye have, &c.* Rom. 8. 15. where St. Paul tells us, that ungodly Sinners, which have not the Spirit of God to guide them, but live in Sin, have only the Spirit of Bondage, they have no true Peace in their Souls: But they that are the

Children of God, have the Spirit of Adoption, which Seals unto our Hearts the Assurance of Adoption and Election, and makes it known unto us, that we are the Sons of the Almighty: For the Spirit it self doth witness to our Spirits, that we are the Sons of God, Rom 8. 16. And that no Man may deceive himself, and think he hath the testimony of the Lord's Spirit, when he hath it not, St. Paul gives two most excellent Notes, to know whether we have the testimony of the Lord's Spirit, yea or not, it makes us cry, Abba, Father. Where the Spirit of the Lord doth witness to any Man's Soul, that he is a Child of God, it will make him cry unto God, and even fill Heaven and Earth with crying and tears, with sobs and sighs, for the pardon of his sins as David did, who in the sincerity of his heart humbly confessed his sins unto the Lord, and left it unto posterity to be said and sung in the Church for a testimony of his unfeigned repentance; and he which hath not this in him, that he cannot cry unto the Lord for the pardon of his sins, this Man cannot truly assure himself that he is a child of God; and tho' Men say they hope to be saved yet (alas) they seldom or never pray to God for the pardon of their sins, and if they are troubled for them, carelessly pass them over with idle company and pastime; just like a Man that hath burnt his finger, puts it into cold Water, which for a time asswages it, but pulling it out again it inflames and burns the worse. Secondly, If we find by the Testimony of God's Holy Spirit, that we are the children of God, it will make us not only to be earnest with God for the pardon of our sins,

sins but will make us cry Abba, Father, that is, it
 will make us bear the tender affection of a duti-
 ful and obedient Child, so as we shall be afraid
 to offend so loving a Father, not so much for fear of
 Punishment due for sin as for offending so loving a
 God, who hath loved us from the beginning. And
 therefore all those that delight in sin and are not a-
 fraid to offend God, surely they can find no assurance
 that they are the Children of God. And therefore
 if you desire to be assured that your Names are in
 this Book labour to find this Testimony of God's
 Spirit to witness to your Souls that you be-
 long to God, and labour to be earnest in prayer to
 God for that is a special Work of God's Spirit.

The second Means whereby we may know that our
 Names are written in the Book of Life, is by the
 Word of God: For the Word of God tells us, who so-
 ever believeth in Jesus Christ shall be saved. But
 a Child of God hearing this promise opened and ap-
 plied by the Ministry of God's Word and Spirit, is
 able to say, I believe and am able to apply this pro-
 mise to myself. For a Man that hath Faith, knoweth
 that he hath it: And therefore can say, seeing I be-
 lieve with all my heart, I know I shall be saved.

Thirdly Besides the blessed testimony of
 God's Spirit which cannot deceive and the Wit-
 ness of the Word of Truth we may know our Elec-
 tion by the Fruits and Effects thereof. As we say,
 a Man is alive so long as he breathes and can judge
 of the Tree by the Fruits: Even so by the Effects
 of Election, we may know whether our Names
 are in the Book of Life or not. Now the Fruits of

Election are set down by the Holy Spirit, that all may know whether they be ordained to Life, *Rom. 8. 30. Whom God predestinated, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified.*

Where we may behold the Marks of our Election; for all that be Elected unto Life Eternal, and are written in this Book, they are first *Called*, secondly, *Justified*; thirdly, *Sanctified*. So then, if you would know whether you are Elected to Life, look to those three Effects of *Election*. Art thou *Called*? Art thou *Justified*? Art thou *Sanctified*? Then sure thou art *Elected*; but if thou hast not these Three, thou canst not assure thy self of thy Salvation.

So then the first Fruit of our Election is our effectual Calling: When God doth by his Spirit and the preaching of the Gospel call us out of the World from our old Sins, to be of the Number of his People, to live as his Children: As he called *Samuel* three Times, so *Samuel* answered and left his Bed: And as he did *Paul* when he went to persecute the Children of God at *Damascus*; and *Matthew* from the Receipt of Custom: So he call'd *Peter* and *John* from Fishing, and made them to be Fishers of Men. At this Call being amaz'd, *Paul* fell to the Ground; and it was the happiest Fall that ever Man had, for, as one says, he fell a *Jew*, and rose a *Christian*.

Again, when a Man cometh by the Spirit, or preaching of the Word to see his Sins, and God's
anger

anger for them *he dislikes them, is grieved for them, bewails them, begs pardon for them,* and begins to become a new Man, to believe in Christ, to seek after God's Kingdom as *Nicodemus* did. He which findeth the effectual calling in him may assure his Soul that he is predestinated to eternal Life. But we must take heed that we deceive not our selves with an outward calling; for our Saviour saith, *Many are called, but few are chosen.* Many hear the word of God with the ear, but we must labour to find *the Spirit of God* to preach unto our Souls, to apply the word of God unto our Consciences, to believe in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternal Life and Salvation, and therefore they which live in their old Sin, are as blind, ignorant, and prophane as ever; (alas) how can they think to be saved, seeing God chooseth none, or saves not any but whom he calls.

Secondly, The fruit of Election is Justification, *For whom he predestinated, them he called; whom he called, them he justified,* Rom. 8. 30, &c. Here then is another token and mark to know whether we are elected, namely, our *Justification*. Now this is a special grace of God; to justify a poor sinner that must be saved; and who is not justify'd cannot be saved. *Justification* hath two parts; first, pardon of sin, secondly, imputation of Christ's righteousness. For before a man can be justified, he must *repent him of his sins, hate and abhor them,* and beg the

pardon of them, and then *Christ Jesus* will assure us of the pardon of them. And therefore if we would know whether we be justified, or no, we must look whether we have truly repented; yea, and have been truly humbled for our sins, and got the pardon of them all.

Secondly, that we may be truly justified, we must have a true faith in Christ, to lay hold upon him, and to wrestle with him, as *Jacob* did with the Angel, and not let him go till he gives us a Blessing, to be perswaded and assured in our souls, that Christ died for us, shed his blood for us, obeyed the law for us, and will cover all our sin, and trespasses in his Righteousness, so then mark the Conclusion; where there is Repentance and Obedience there is remission of Sins; where there is remission of sins there is Justification; and where there is Justification, there is Salvation:

And this we must acknowledge not to have by Nature, but by *Regeneration*, which is wrought in us by *Jesus Christ*, being the Author and Finisher of our Faith and Salvation, and we must always confess that all the Benefits and Means of our Salvation we have received from him; and it is he that hath separated us wretched Sinners from the World, by an outward Vocation, and an inward illumination of *his holy Spirit*, which hath already kindled Faith in us, through the hearing of his holy Word: It is by thy Grace that we believe in thee our Saviour; and let us beg at God's Hands, that our Faith fail not, but that he make it perfect, that we may be justified and glorified in the day of the Lord *Jesus*. And on the contra-

ry

ry, where there is no repentance, nor obedience there is no remission of sins, where no remission of sins there is no Justification, and where there is no Justification, no Salvation.

Oh then what shall become of those that live in sin as *Pharaoh* and *Dives* did. And as the rich Man, which said to his Soul, *Soul take thine ease, for thou hast goods laid up for many years*: These Men trusted more in the Creature than in the Creator: More in their Riches than in the living God: these are such which delight in sin, and never as yet could shed one tear for their manifold Sins, they cannot find themselves to be justified, can have no pardon of their Sins so long as they live in sin, therefore if you would know whether you shall be saved or not, labour first to repent, and lay hold on Christ by Faith, that so he may cover your sins in his Blood.

The third Fruit of Election, is *Sanctification*: And this is a special Mark of God's Child to be *Regenerate*, to be *Sanctified*. Now Sanctification standeth in two Parts. First, they must die to sin; Secondly, they must rise to righteousness, and labour to know Christ, and the vertue of his Resurrection: And Christ's Resurrection must be our Regeneration from Sin and Iniquity. And would you know if your Names are written in the Book of Life: Look to your Hearts; if you find that you are Sanctified, that you love Virtue, and delight in holy Duties, then

it is a certain token that ye belong to God. *For there is therefore no condemnation to them that are in Christ Jesus, Rom 8. 1.* But if you favour the things that are of the flesh, and desire the garlicks and flesh-pots of *Egypt*, lying in old Sins: Then certainly you have no Assurance of Salvation, but you must repeat this dreadful Saying, *I know not what shall become of my poor Soul, whether I shall be saved or damned.* Nay, thou may'st justly fear that thou art a Fire-brand in Hell; for *He that is born of God sinneth not, 1 John 5. 18.* And let every one that nameth the Name of Christ depart from Iniquity, *2 Tim. 2. 19.*

Thus to die to sin, and live in righteousness, is a sure Token we belong to God. Thus I have shewed you how a man may know whether he is elected and ordained to Life, or not. Now let us see what use ariseth hence.

Use 1. Seeing God hath this Book of Life, in which is written the Names of all those shall be sav'd, and none of them shall perish: Hence proceeds endless comfort to all God's children; if thou find that thou art a Child of God, nothing can hurt thee, tho' thou be poor with *Job*, sick with *Hezekiah*, in Prison with *Joseph*, hailed to death with thy Saviour Christ, yet nothing can hurt thee; nay, the Gates of Hell cannot prevail against thee; no damnation can come to thee; *For if God justify, who can condemn?* For at the day of Judgment, Christ Jesus will take his Book of Life, and call us, saying, *Come ye blessed*

sed, &c. So that we shall not come to a terrible Judge, but a loving Saviour.

Use 2. 2dly, Seeing it is so excellent to have our names written in this *Book*, to be the *elect Children of God*; we should labour for this above all things; for without this, we can have no sound Comfort, either in this *Life*, or *Death*. And therefore our blessed Saviour bids us, not boast our selves of *Wisdom*, or *Riches*, because they are but vain, but to rejoice that our Names are written in *Heaven*.

This shews the necessity of Christian Obedience.

Thirdly, Seeing God hath a *Book of Life*, and hath written down the very names of every man and woman that shall be saved, and hath withal shewed us the way that leads to *Life*, and unless we walk in this way, we cannot come unto it; it is our wisest course to walk in the way that leadeth to *Life*, we are *Vessels of Honour*, and therefore must live *soberly, righteously, and godly in this present World*. Not serve *Sin* and *Satan* any longer, but labour to die to *Sin*, before we die to *Nature*, and bury *Sin* before it buries us; for the issue of *Sin* brings nothing but vexation in this *Life*, and *Perdition* in the *Life* to come. Oh let us then, as the redeemed of the *Lord*, walk from virtue to virtue, from one degree of perfection to another, till at length we appear perfect before the *Lord*, and there reap the happy reward, even the fruition of all goodness, and that for evermore.

The

The Great ASSIZE.

The Third Sermon.

Rev. 20. 12, 13.

Ver. 22. *And the dead were judged out of these things which were written in the Books, according to their Works*

Ver. 13. *And the Sea gave up the dead which were in it, and Death and Hell delivered up the dead that were in them: And they were judged every Man according to their Works.*

Concerning the Book of Life, you have heard already what is meant by it; namely, the Council and Degree of God's Election, whereby he hath chosen certain Men and Women out of the lump of Mankind, upon whom he will bestow eternal Life.

Secondly, We have learned that a Man may, nay, every Christian Man and Woman ought to be assured that his *Name is written in it.*

Thirdly, We set down some Marks out of the Scriptures, whereby a true Christian may be assured he is Elect; Namely,

First, the Testimony of God's Spirit, which cannot lie.

Secondly, By the fruits and effects of Election, as *Vocation, Justification, Sanctification, Love of the Brethren, and Obedience to all Commandments of God.* And therefore it behoves us all to labour to get assurance of our Election, or we cannot be saved, *Luke 10. 20.* And without it we can have no true Joy to our Souls. Men's carelessness in this Point is great.

great. They are careful to make their Lands and Leases sure, which condemns them for their want of care in this Point.

After what manner all Men shall be Judged.

Now St John proceedeth in the description of this last Judgment, as it was declared unto him in a Vision in an Island. It was necessary to have it there, it being private and free from Company, his Soul might the better be fitted with Contemplation to receive the Power of God: For when human help is farthest off, then God is most near to his Children. And then St. John sheweth after what manner we shall be judged: Even according unto those things written in the Book, according to our Works. You have heard before, That he saw all, both great and small stand before God. None shall be wanting, now it may be wondred how so great a multitude shall be judged, how every Man's Book shall be read, and every Man's Conscience tried. For we see what a long time it holds our Judges here, to try a few Persons; such calling of Evidences, such producing of Witnesses, such preferring of Indictments, &c.

But St. John saith, that it shall not be so here, for all must proceed according to the written Records, And according to those things which are written in the Book. So that when Christ Jesus, the great Judge, shall once sit upon the Throne of his Glory, attended by his holy Angels, then shall the Book of every Man's Conscience be opened, and then they shall afresh call to mind their former sins which they have committed.

committed so freely and willingly, running into Sin without remorse or fear.

In these Words we are to observe.

First, Who they are that must come to Judgment, namely; the *Dead*; They which have lain many thousand years rotting in the Grave; and then likewise let us observe, that God would have us certain of the day of Judgment, first, *For his Glory*; Secondly, *For our comfort*; Thirdly, *For to keep us in fear of him*; Fourthly, *That all might be inexcusable*.

First, God would have us certain of the Time; First, *To exercise faith and Patience*: Secondly, *To bridle our Curiosity*: Thirdly, *To contain us in our Duty*; therefore (saith the Apostle) *Be ye always ready; for in such an hour as ye think not, the Son of Man cometh*.

Secondly, The Means whereby they must be tryed; even by those things which are written and recorded in their Books, which is their Conscience.

Thirdly, the Touch-stone of this Tryal, namely the word of God, and first of the Persons.

It is no doubt, but St. *John* meaneth that *all* must come to Judgment; *both great and small must stand before God*. But why doth he say, *And the dead shall be judged*? It is to be observed, that he names expressly the dead; even those that have lain rotten many thousand years must come to Judgment, they must be called to account, their old sins must now be brought to light; for these are the
wicked

wicked Thoughts of many carnal Men that when a Man is dead, he is well! then all his Sins die with him, he is forgotten, and his Sins are not spoken of. But St. *John* saith, that the Dead must come to Judgment, their old Sins must come to Light, and they must answer for them. It is perhaps 6000 Years since *Cain* slew his Brother, yet his Sin shall not be forgotten; No, no, *Cain* shall one Day come to Account for his Sin. *Judas* who betrayed his Master many 100 Years ago, at this Day shall be called to Account.

So in these our Days many Men think when they die, their Sins shall never come to Light.

The Usurer, that by wicked Means, getteth Wealth; when he dies, perhaps, he thinks he shall never hear of his Sin again. So the Drunkard, Swearer, Prophaner of the Sabbath, &c. think Death will end all their Misery, and they never come to Judgment but they are deceived; and to prove the same, Christ said to his Disciples, *Be of good chear, tho' the World hate and revile you for my sake:* Yet he told them, *for those sufferings here on earth, that they should sit upon twelve Thrones, and judge the twelve Tribes of Israel;* a Shadow whereof we have in these our earthly Judgments, where you see the Justices and Men of Account sit with the Judge, which is a Token of Honour and Dignity in the Sight of the People: Not that they have to do with pronouncing Sentence, or with the Judgment: According to which we
read

read, Luke 13. 28. That there shall be weeping and gnashing of teeth; when the ungodly which used no Conscience while they lived, not once thought of their giving account, shall see Abraham, Isaac and Jacob; meaning thereby all the godly and faithful, and all the Prophets in the Kingdom of Heaven; and themselves thrust out, and Heaven Gates shut against them; being in that case Dives was, who in Hell beheld Lazarus in Abraham's Bosom, himself crying out for one drop of Water to cool that unquenchable heat which he suffered, and could not obtain it Then shall these wicked Worldlings which set their Hearts only on their Riches, Pleasures and Preferments, when they shall behold the Righteous stand in great boldness and chearfulness, be grievously terrified with horrible fear, and amazement

And then shall their Consciences accuse them, and their Minds change within them, and sigh with inward grief, and say within themselves, These are they whom sometimes we had in Derision, these are they whom we wronged in their Estates, and whom we so much oppressed and scorned; as indeed who are more derided in the World, than they that are well disposed, and live in the fear of God? These are they whom we had in Derision, and said unto our selves, We Fools thought their lives madness, and their ends without Honour: But now how is it that they are counted amongst the Children of God, and that their Portion is among the Saints, and that they are so highly in
 God's

God's favour? Therefore we have erred from the way of Truth, and the light of Righteousness hath not shined unto us: And the Sun of understanding rose not upon us: We have wearied our selves in the Way of Wickedness and Destruction: And we have gone thro' dangerous Ways, but we have not known the Way of the Lord, nor lived in his fear, nor have we diligently walked with upright Consciences before God and Man. *Alas (poor Souls) it were well with them indeed, if Death might end their woeful Misery: But alas, Death is even as a wide Gate, to give them a Passage to endless Woe and Misery. For when they are dead and buried, their sins die not with them, their Misery is not then ended: O no, then begins their Misery and Torment. O it were good they might no more have a being after Death; it had been good for such Men if they had never been born; or being born, that they had been rather Toads or Serpents, for in death these have an End, but it is not so with the wicked and ungodly Sinner; for when he is dead and buried, even then begins his greatest Woe and Misery; for the Sinner that is dead many Thousand Years, must for all this come to Judgment. And therefore thou that livest in Adultery, or any other sin whatsoever, remember that tho' thou die, yet thy Sins die not with thee. No; no, both thou and thy Sins must one Day come to Judgment. Solomon saith, Remember, O young man that for all this thou must come to Judgment: Thy old Sins, and those which thou hast committed in Secret, they must now come to Light.*
Seeing

Seeing the Dead must come to Judgment that have lain so many hundred Years in the Grave, Oh let us have this in our Minds, tho' I rot in the Grave, *yet my Sins shall not die, my evil Ways cannot be forgotten,* they must come to Light, so that we may never dare to Sin, thinking, as many do, that when they are once dead they must never come to an Account for their Sins. But St. John saith here, *That the dead were judged,* even those whom we forget, and whose Sins we should think would never be called to Account, even they must come to a reckoning: *For God will bring every Work to Judgment, with every secret Thing, whether it be good or evil, Eccl. 12. 14.* Which will be a terror to the Wicked: But the Saints of God are not afraid of the Tribunal, but comfort themselves in Jesus Christ. God punisheth all our Sins in strictness of Right, but hath Mercy in transferring the Punishment thereof upon Jesus Christ.

In the next Place St. John tells us how Men shall be Tryed, and according to what Evidence Sentence shall be awarded; namely, according to those Things written in their Books. Here is the Evidence, here is no Witness to be produced; for a Man's Conscience shall be even as a thousand Witnesses. Now what is here meant by the Books, you have heard already; namely, the particular Conscience of every Ong. Saith the Samaritan Woman Behold

come

come and see a Man which hath told me all things which I have done. Just so will our Consciences witness against us; thy Conscience is the Book that is the Evidence: Again, the things that are written in the Book, are all our evil thoughts, words and works; not only our gross sins, as Murther, Adultery, &c. But in our Books are recorded, even our idle and vain Words, every idle and filthy thought; our close and secret sins will then be brought to light, which now we have almost forgotten. While we lived, we sowed our words and idle thoughts as a Husbandman doth his seed, which will one day rise up again, which we long ago thought had been forgotten. Man's Conscience is God's Register, as one day will appear plainly to our sorrow; we shall hear again of every light transgression, and idle word that we do but whisper against our neighbour; and by this sentence must proceed, and according to our deserts must Judgment be awarded.

Now then, those which have good thoughts written in their Book, they are blessed, for they shall not be ashamed; nay, they shall be glad to have their Books laid open, that their *Obedience, Repentance, Faith, Love, Zeal, Patience, &c.* may be known and come to light: But woe then to all filthy Adulterers, &c. For the reward of these sins is death, the wrath and curse of God for ever.

But when our Cause cometh to be tryed before

fore God, from whom nothing is hid, nor can be kept secret then no Excuses can prevail; to say, I have married a Wife and cannot come, or I have bought this Farm, or that yoke of Oxen, I pray you have me Excused from this Tryal: No, this shall not serve the Turn, come, thou shalt stand Naked before the Judge; then no Perswasion can prevail, neither any devices help us, or blind the Judge. Our first Parents, when God called them to a Trial for transgressing his Commandments, and when they fled from God and hid themselves, (altho' they were still in God's Presence, but foolishly they thought otherwise) how did they answer for themselves, but by Excuses? Adam speaks for himself, and says, The Woman which thou gavest me, gave me of the Tree, and I did eat. The Woman likewise, she thinks to escape by that means, Eve saith, The Serpent beguiled me and I did eat. Likewise when King Saül had disobeyed God's Commandment, turning after the Prey; being called to Account, he deviseth an Excuse, and saith, Yea, I have obeyed the Voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek and have destroyed the Amalekites: But the People took of the Spoil, Sheep and Oxen, and the chiefest of the Things which should have been destroyed to offer unto the Lord.

Amongst these may Pilate be reckon'd, who against his own Conscience condemned Christ to Death, and yet would excuse himself as though he were Innocent in the Cause. When

Pilate

Pilate saw that, he took Water and washed his Hands, saying, I am innocent of the Blood of this just Man. All this shall not serve the Turn; their Excuses must not free them, for their Consciences tell them otherwise; no fair Tale shall then be heard, but the plain and naked Truth, and our own Consciences shall testifie against us; and we shall not be able to answer one Word of a Thousand; we shall be forced to confess our Misdeeds, and can keep back nothing, for all must be manifest: And we shall not find, as it is in this World, when upon the humble confession of our Sins to God, we may cry for pardon and hope to be forgiven; but then shall our Confession be to our open shame, confusion, and endless Destruction: Yea, all the Nations and People of the World that ever have been, shall be gathered before the Presence of this Judge, and their Witness in their Bosoms. And the Reason why they shall appear, is, that they shall be called to an Account of their Stewardship; and after Trial of their Cause, he shall separate the one from the other, the just from the unjust, the godly from the ungodly, the Sheep from the Goats; for saith St. Mathew, He shall send his Angels with a great sound of a Trumpet; and they shall gather together his Elect from the four Winds, and from one End of Heaven to the other. Whereby may be perceived, that both the good and the bad shall be gathered into the Presence of the Judge; and then shall just Men shine as the Sun and shall be as it were quit by Proclamation, Come ye blessed, which
made

made the Apostle *St. Paul*, to break out into these words, *Herein is the love of God perfect towards us, that we should have boldness at the day of Judgment*: Therefore do the godly make their Prayers in an acceptable time and wish that this day may come shortly. *Come, Lord Jesus, come quickly*. This is a comfort to the righteous man, when his Conscience shall be found blameless in this day of Tryal.

Seeing that here is the Evidence, and by the things written in the Book, in our Consciences, we must be arraigned; and seeing in our Books is recorded all that we do, and must for every idle word give an account; what account shall all those give who have been idle hearers, and also idle doers of his Word?

First, It must teach us above all things to look to our Books, our Consciences, to keep them very fair and clear, that our Books of account be in a readiness; for our Consciences shall either excuse or accuse us.

Therefore the greatest Burthen a man can bear, is the Burthen of Sin lying upon his Conscience, and pressing it down without any assurance of Pardon: So *David* accounts that he is blessed who is eased of the burthen of his sins. Let them that fear the Lord, and love their own Souls give all diligence to make sure the Remission of their sins, avoid hardness of Heart, drowsiness of Spirit, and a Conscience which is feared, as with an hot Iron,

which

which causeth the fearful Judgment of God, and then at the last receives according to that he hath done in this life, whether it be good or bad. All must appear saith St. *John*, and if all of us, then every part of us both Souls, and Bodies, must be at this Tribunal.

This was the care of the blessed Apostle St. *Paul*, *Acts* 24. by reason we must all come to Judgment, and our Consciences laid open, and we judged according to the things that are therein recorded; this made him to take all possible pains to keep a clear Conscience before God and Man. O that we may imitate this blessed Apostle, that seeing we must all come to Judgment, our Books, even our Consciences must be opened and disclosed, that we must receive Sentence of our Salvation or Damnation, according to the things written therein; Oh that we would labour, that no filthy sins might blot our Books; but that we keep them fair in the sight of God. It ought to perswade us, to look to this, to keep the Book of our Consciences fair: *For if our hearts condemn us, God is greater than our heart and will also condemn us,* John 1. 3, 20.

Use 1 Secondly, Seeing that Sentence must pass according to the things written in our Books and those are not only the gross sins of the World themselves, but even the unclean thoughts of our hearts, even these must come to Judgment; let us be careful to avoid, not only the outward Actions themselves, but

those unclean thoughts of ours; for they must come to Judgment. Alas! many think, thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts: But St. Paul saith, *Thoughts shall either excuse or accuse us*, Rom. 1. 20. And whosoever truly repents, they repent of their vile and ungodly thoughts; for if we had no other sins written in the Book of our Consciences, but our sinful thoughts, they were enough to condemn us, both Body and Soul, for evermore.

Neither let us content our selves, to think we are in a good case, if we can say like the proud Pharisee (which justified himself before God and Man) *I am no Drunkard, nor Fornicator, nor Extortioner, &c.* No, let us look to our own Book, that there be not so much as an idle word written there that hath not been blotted out with the tears of true Repentance, for even they must come to Judgment, as our Saviour saith, *For I say unto you that every idle word that Men shall speak, they shall give account thereof in the day of Judgment*, Mat. 12. 36.

And that we may know in particular, what is written in our Books, St. John saith, *That we shall all be judged according to our works*, Rev. 20. 13. So it is, 2 Cor. 5. 10. *We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body according to that he hath done, whether it be good or bad*. We shall be judged, and receive a reward according to our works. If thy works are good, then life, glory and salvation, but if thy works

works be evil, then death, destruction and damnation. Good works although they cannot merit, yet they will shew the Faith which lay in the heart. So when an evil man dies, as *Dives*, his evil Works go with him, his guilty Conscience will not leave him, neither in Life nor Death. Wherefore this day of Judgment may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on Earth many things are kept close, and hid: but God shall lighten all things that are hid in darkness, and make the Counsels of the heart manifest, 1 Cor. 4. 5. And at that day God shall judge the secrets of Men by Jesus Christ, Rom. 2. 16.

Doct. 1. Men shall be judged according to their works.

Hence then we see, that all men and women shall be tryed at the dreadful day, by their works: Either they shall be acquitted and absolved, or else condemned by their works: For tho' no man can merit Life and Salvation at the hands of God by his Works, yet know this, that Judgment shall proceed at the last day according to thy works. If thy works have been good, just, holy, and pure, then thou shalt receive life, happiness, glory, and salvation; but if thy works are wicked, unjust, and ungodly, then nothing but Death, Hell, and Damnation belong unto thee, God told *Adam*, In the Day that thou eatest of the Tree of Life thou shalt surely die the Death.

Our Saviour teacheth us, that a cup of cold Water should not go unrewarded with him at

the last: And of *Cornelius* it is said, That his Prayers and Alms are come up for a Memorial before God. And to this agreeth the Author to the *Hebrews*, *God is not unrighteous to forget your works and labour of Love, &c.* And as the Godly, shall be rewarded to their Works; so likewise in regard of the Wicked, *These things hast thou done, &c.* Again, *I was hungry, and ye fed me not, &c.* *Psal. 50.*

Use 1. Well, what should this teach us, seeing we must all receive sentence, according to our Works? Surely it ought to move us to abound in all holy Duties and Graces of God's Spirit, in Knowledge, Faith, Repentance, Love, Zeal, Cloathing, Feeding, and Lodging the poor Members of Christ; for according to our works so shall our reward be: And though our works can merit nothing at the Hands of the Judge, yet he being a most merciful Saviour will crown his own Works in us, and reward them in his mercy, tho' we merit nothing. Dost thou relieve a poor Member of Jesus Christ? or dost thou give a Cup of cold Water to a Prophet? Christ dost promise thee of a truth, he will not let thee lose thy reward. True it is, a Cup of cold Water is a mean Gift, and far from any Merit, yet Christ saith, *Verily, verily, of a Truth thou shalt not lose thy reward.*

O how should this perswade all to labour to abound in all holy duties, to be liberal and bountiful to the poor afflicted Members of Christ

Christ seeing our good Works, *tho' they cannot merit, ye they shall be rewarded; they shall not be forgotten in the Day of Judgment?* They are sweet and blessed Companions? When all friends can do us no good, they bring will endless Comfort to our Souls.

Again, It ought to terrifie us from all evil works and ungodly ways? from Whoring, Drunkenness, Uncleaness, and every evil way; for these be found written in our Books: Oh then! wo unto us when these Books shall come to be opened, for then nothing but Death and Damnation belong to us. The remembrance of this latter day teacheth us, *First*, The fear of God not to sin: *Secondly*, Faith in Christ to receive eternal Life: *Thirdly*, Patience in Adversity, because after momentary Pain succeeds everlasting Joy.

Doct. 2. Here we see of all that we have and enjoy in this World, what shall go with us when we die, our *Conscience* and our *Works*, nothing else shall go with us.

And when thou diest, thou shalt not take away thing in the World with thee, but thy Works, *which is engraven in the Book of thy Conscience.* Thou canst not take thy Gold and Silver with thee, nor thy Lands or Livings, Corn nor Cattle; all these must stay behind thee when thou diest; only thy Conscience, thy Book, and thy Works must go with thee: If they are good, oh blessed art thou, if they are wicked, filthy

and unclean, Oh woe, and ten thousand woes, to thy Soul for evermore.

Saint John plainly tells us, that both the quick and the dead shall hear the Trumpet, and be gathered together to Judgment: First, By the powerful voice of Christ, as in the Example of Lazarus, Those that are in the Grave shall hear his voice. Secondly, By the Ministry of Angels that shall gather the Elect from all parts. Thirdly, By the diligence of the Creatures, who in their kinds shall hear the voice of God. The Sea, Death, the Grave, the Fire, which time and nature consumed, shall give up their dead and obey the voice of God, as at the Creation. The Godly shall not enter into Judgment of Condemnation; but in the general Judgment they shall be quitted: And as their Souls at death so shall their Bodies be then absolved from mortality; they shall solemnly be inaugurated and invested in the glory of their Saviour. Christ's coming to Judgment ministers Comfort to the Godly, because he cometh to Judgment who is able perfectly to free them from all misery, from all terrour of Conscience, fear of Death, the Grave, the Devil, and Hell itself.

Use 3. Oh then what madness have bewitched the hearts and souls of most men and women in the world; what do men desire? what do they hunger and thirst after? Surely for pleasures, profits, and preferments? for these they run Night and Day, Winter and Summer, by Sea, and Land; for these they spend all their

Soul their Labour, Wit, and Strength. Here is all that most Men desire, they care for no more. No account of Prayer in their houses, to read, to hear, and speak the Word of God; nor desire to attain to Knowledge, Faith, and Repentance; no conscience to live in the fear of God; little or no pity to the needy members of Jesus Christ. Alas, they never think of these things, but all their desire is for the World. Ah poor blind Souls! they imagine not, nor consider that they must leave all these behind them; they must part from them all; thou canst not take one piece of Gold or Silver with thee, but all must be left behind, only thy Conscience, only thy Books, only thy Works must accompany thee. O then what madness is this to seek and hunt after such things as cannot help us, nor stand us in any stead in the day of Judgment? Nay if they be gotten wrongfully by oppression, usury, extortion, or kept with a bad Conscience, they will be a terror unto us at the last Day.

Let us then not set our hearts too much upon these things, which cannot profit us in this fiery day of Tryal. Why should we be so foolish to set our hearts upon that that cannot help us, nay which we must leave behind us? And so provident for the true treasures which only will avail at that day.

Let us therefore enter into Covenant with the Lord to strive against all sin, especially against the particular sins and corruptions of our hearts and lives, wherein we have most dishonoured

the Lord, and have raised up most guiltiness to our Consciences, which will at the last condemn us, and let us hereafter carefully see our Covenant be kept and continued as much as in us lieth, and let us remember the words of the Prophet *Esdas*, in his *Second Book*, Ch. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appear upon the seat of Judgment, and miseries shall vanish away, and long-suffering shall have an end, Justice only shall continue, the truth shall remain, and unrighteousness shall bear no more Rule.*

Oh then, I beseech you again and again, seeing that nothing shall go with you to Judgment, but only your works, to lay aside all immoderate care of the World; yea, and the Things of this World: for these must stay behind us, and cannot help us in the day of Judgment. Let us labour for better things, for durable Treasures, for a clear Conscience to abound in good Works, Knowledge, Faith, and Repentance. Let us take heed we are not found naked of these. O what a woeful case are they in, that have nothing in the World to go with them to Judgment, but an evil heart, a galled Conscience, full of uncleanness. Their state is woeful and miserable; it had been good for them they had never been born.

Here a Question may be asked, how this saying of St. *John*, can stand with that of our Saviour, *John* 3. 13. *He that believeth on him is not condemned, but he that believeth not is condemned already.* Now if the faithful Children

of God shall not come into Judgment, and the wicked Unbelievers be condemned already, how saith he, that all shall be judged at the Day of Judgment?

I answer, it is true, that the faithful Children of God shall not come into Judgment, that is, of condemnation, Rom. 8 For there is no condemnation, &c. But God will pronounce that blessed Sentence, come ye blest, &c. As for the wicked it is true, they are condemned already: First, In the decree and counsel of God, being Reprobates and Cast-aways. Secondly, In the Word of God. Thirdly, In their own Consciences they are condemned already: But the full manifestation of this Sentence shall not be until the Day of Judgment: And so we are to understand that saying of Solomon, Eccl. 3 17 God shall judge the Just and the Unjust, the Just to Salvation, the Unjust to Condemnation.

Now the third point that we propounded, is the touchstone of this Tryal, whereby all men's thoughts, words, and works, shal be tryed, To this St. Paul answered, At the day of Judgment, God shall judge the secrets of all men's hearts by his Gospel, Rom. 2. 16: Our Thoughts, our Words, and our Works, must be tryed by the Word of God, and that Thought, Word, or Work, that is not according to the Commandments of God, is a very idle Thought, a vile Word, and a wicked Work.

Seeing then that all our thoughts, words and evil works, must be tryed and examined by the sacred Word of God, by the Law, and by the

E

Gospel,

Gospel, we have need to labour to know them and to be acquainted with them, that we may know what is sin, and what is not sin, that so we may leave the one and do the other. Oh what a woeful case they are in, which are ignorant of the Word of God, ignorant men and women, without any knowledge? they know not what is good or evil. And therefore saith the Apostle Paul, *2 Thess. 1. 8. The Lord Jesus will come in flaming fire taking Vengeance of them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* And therefore as you love your Souls, love the word of God, labour to know it, and embrace it: If thou be ignorant of it, and will not yield obedience unto it, it shall stand against thee at the day of Judgment, when thou must be tryed by it, when perhaps thou would'st wish thou hadst but a Week's time here; nay, a day's time to repent, but an hour's time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, as long as we live, for we cannot tell how soon we shall be called to give an account of our Stewardship; and whatsoever is done contrary to it, is sin; It must come to Judgment, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up the dead which were in her, and Death and Hell delivered up the Dead that were in them, and they judged every Man according to their Work.*

YOU have heard in the 12th. verse immediately going before, how St. John saw the dead

dead; both great and small; stand before God, that is, all men and women that ever lived, or shall live until the end of the World.

Now here a question ariseth how can this be? How is it possible that all men should come to Judgment? There have been many thousands drowned in the Sea, and the Fishes have devoured them; some have been slain in the field; and the Fowls have eaten their flesh; and many have been burnt, and their bones consumed to ashes.

Then it is a very high point, a matter beyond all natural reason, that all the dead should rise again. Men that have been drowned and Fishes have eaten them, and men perhaps again have eaten the Fishes, and they have been burnt to ashes; their ashes have been scattered who knoweth whicher? how then is it possible for them to rise again? Indeed Atheists, and Epicureans are not ashamed to say that there shall be no resurrection, but when a man dies there is an end of all his joy, and all his misery.

But that the dead shall rise again, is an Article of our Faith; *We believe the Resurrection of the dead;* and we know that God will in mercy reward his poor Children, and in Justice punish the Wicked and Ungodly.

But we see, as Solomon saith, *In this Life all things happen a like, to the just and unjust,* Nay, oftentimes Dives is full, and at ease, when Lazarus is empty and in misery. How then should God be just, if he should suffer his poor Children that love and fear his Name, here
to

to live in misery, and never to reward them; Or again, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should taste of Vengeance; therefore they must come to Judgment, they must rise again, The Godly to be made partakers of life and joy, and the Wicked of shame and confusion.

So that the Instruction we observe hence is this, that the dead bodies of men, both good and bad, shall not always be under the power of death, but shall one day be quickened and raised up to life again. There is not one Article of our Christian Faith more clearly set down in all the Book of God, than this Article of our Resurrection. How confident is Job in this thing? I know that my Redeemer liveth, &c. whom mine Eyes shall behold. And the Lord himself saith thus by the Prophet, Isa. 26. 19. The dead men shall arise, even with my body shall they arise, awake and sing ye that dwell in the dust. The Apostle St. Paul proveth this Doctrine of the Resurrection of the dead, writing unto the Coriathians, by many unanswerable Arguments: 1 Cor. 15. 12. If there be no resurrection of the dead then Christ is not risen. And again, If Christ be not risen, then is our Preaching vain, and we are in our sins. And again, This Corruption must put on Incorruption, and this Mortal must put on Immortality. This then we may resolve on, that the Bodies of Men shall one day rise again, whether they be good or bad, godly men or sinners, to Judgment they must all come according

ing to that of the Apostle, *Heb. 9. 27.* It is appointed for all men once to die, and after death cometh Judgment. For by the sound of the last trumpet, the dead shall arise: We must not think that it shall be a common Trumpet which shall be blown; no, it shall be the shrill voice of the Angels, which shall make that Alarm, that all the dead shall hear, obey, and rise out of their Graves. At this day of Jubilee there shall be no new Moon, in which the Trumpet was used to be blown, which the Prophet *David* speaks of in the 81st *Psalms*: But we shall have a new Earth, and a new Heaven, when this Trumpet shall be blown, it shall be heard far and near, no ear whatsoever but shall hear this sound; the dampness of the earth shall not hinder it, nor the depth of the Grave shall excuse us; no place, tho' never so remote, shall hinder this sound, for it shall be universal, and from all the corners of the Earth shall this Trumpet be heard, it is the Lord's signal: All must arise, that shews the Power of the voice, and the obedience of the dead, indeed it is a powerful voice, and all must obey it. The Grave must surrender up all; for the Sea and the Grave are but faithful Stewards, and must deliver up the Bodies which have been so long hidden; the living must then be congregated, and the dead shall arise and come to Judgment, and every one receive according to his actions he hath done in the flesh.

Reas. 1. And indeed, it is requisite it should be so in regard of God's Justice, that his promise

mises made to the godly, and his Threatnings against the wicked, might at last be made good to both, which many times in this life are not. *His Justice then requires that men should one day rise again.* The Elect Children of God are only partakers of Christ's Resurrection to Eternal Glory: The ungodly indeed rise by virtue of Christ, not as he is a Redeemer, but a terrible Judge; and besides the Death of the Body, they must suffer a second Death, which is a pouring out of God's Wrath on them for ever.

Secondly, The very works in nature do in a sort shew this: As the *Phenix*, who in waxing old, it's said maketh a fire, and burneth herself to ashes, out of which ashes she reviveth again. We see it in other Birds, as the Swallow, &c. which all the Winter are said to be asleep in Holes and Clifts of Rocks, and in the Spring come abroad again. Yea, the very Trees and Plants of the Earth, as in Winter, they appear to be dead, so in Spring, they revive and live again.

And why then should any think it is impossible for God to raise our bodies out of the dust? We see a poor ignorant Man is able of Clay or Ather, to make a very beautiful Glas. How much more then is the ever-living and Almighty God able to raise our bodies out of the dust? But you will say, Are not Men's Bodies eaten of Fishes, and Men eat them again? How is it possible to raise the Bodies of these Men thus consumed to dust, and mingled with the Bodies of several Fishes, and of divers sorts of Beasts.

I answer, That tho' it be impossible to mortal Men, yet it is not impossible to God; For he that created all our Bodies of nothing, can make them again with something, namely, of their own matter, and sever their Bodies from all other Substances. The Atheist denies the Resurrection of the Dead, which we will confute by the Scriptures, and the Resurrection of Christ.

And since Christ gave life to himself when dead and in the Grave: How much more now being alive, and in Heaven glorified, is he able to raise his Members from Death to Life, and to raise up those that are dead in sin, by his spirit unto newness of Life? Christ's Resurrection is both the cause and confirmation of our rising again: *If we believe that Jesus Christ died and rose again, even so them also which sleep in Jesus, will God bring with him, 1 Thess. 4. 14* And again, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ, &c. Rom. 8. 11.* And to prove the Resurrection of Christ's Body, the Witnesses are these: First, the *Angels, Why seek ye the living among the dead, he is not here, he is risen, Luke 24. 5.* 2dly, The Saints that rose with him, and went unto the holy City. 3dly, A forced Testimony of the Soldiers; *They came into the City and told all things that were done.* Fourthly, The Disciples and followers of Christ, the Apostles, the Woman, the two Disciples Peter and John, and more (saith the Text) than five hundred brethren at once: but especially the Apostle Paul the chosen of God

Then

Then Fifthly, his own love was shown, he bid the Woman, *Go tell my Brethren that I am risen,* 1 Cor. 15. 16. So St. Peter in his first Epistle, Chap. 1. Verse 3, saith, *blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the Power of God thro' Faith unto Salvation.* St. Paul testifies as much in divers of his Epistles: 1 Cor. 15. 20. *Christ is risen from the dead, and become the first fruits of them that slept.* Likewise Eph. 2. 6. *He hath raised us up together, and made us sit together in Heaven with Jesus Christ.* And again in Acts 3, 26. *Unto you first, God having raised up his Son Jesus Christ hath sent him to bless you in turning away every one of you from his iniquities.* And after he was risen he appeared (as the Text saith) first to Mary Magdalen when she stood without the Sepulchre weeping. She teaches us that we have cause to weep when we have lost Christ: for he is our righteousness and our life: and not without hope must we weep: for in his Resurrection we recover him with Consolation. To believe and hope in our Resurrection is a chief solace of our Troubles and Crosses which are but for a time: for Hope doth expect that certainly, which Faith from the Word of God doth believe confidently. Christ's Death, was not only for our sins, but his Resurrection was to obtain Righteousness for us, the Holy Ghost, and everlasting Life and Glory.

First, He rose for our Justification.
Secondly, For our Regeneration.
Thirdly, for our Resurrection to everlasting
Glory.

All the benefits of Christ's Death, are the fruits which we receive by this Resurrection; by Christ's Resurrection he applies the benefit to us which he merited for us of his own free love.

The Fruits of Christ's Resurrection are, First, we are confirmed, that by his merit he hath perfectly satisfied for our sins. Secondly, in the application of Christ's Benefits, that could not be conferred nor applied, except he had rose again. Thirdly, in the gift of the *Holy Ghost*, by which Christ *Regenerates* us, and gives us *Eternal Life*. Fourthly, we are by Christ's Resurrection preserved in a perpetual and applied Righteousness begun, which shall be consummated in *Eternal Life*. Fifthly, In the Resurrection of our Bodies: First, because Christ is our Head, and we his Members: Secondly, He hath taken away sin the cause of Death.

Thirdly, He received Life for us: Fourthly, We have the *same Spirit*, Fifthly, by the man Christ, came the Resurrection from the dead.

Sixthly and lastly, The fruit of Christ's Resurrection, is the consummation of all benefits and the glorification of his Church Militant, and therefore, with *Paul*, let us believe in the Resurrection of Christ; who rose the third day from the dead; to make us partakers of his Righteousness; Sanctification and Glorification purchased by his Merits only. *John 16. These things have I*

I spoken (saith Christ) unto you, that in me you might have peace, in the World ye shall have tribulation: But be of good chear, I have overcome the World: And St. Paul saith, Rom. 14. 9. To this end Christ both died and rose again, and revived, that he might be Lord both of the living and dead.

So then this place proves and confirms that Article of our Faith, that we believe the Resurrection of the Dead. For tho' a man die by Sea or Land, in his Bed, or in the Field, St. John saith, The Sea shall give up all that have been drowned, Death and Hell, that is, the Grave, shall deliver the Dead in them, so as all must come to Judgment, of what death soever they die. O then, see (Beloved) how the Devil bewitcheth many a poor ignorant Soul! when he is in misery, distress, and calamity, or in a deep melancholy, the Devil perswadeth him to become his own Executioner to end his misery and shame, by hanging himself, cutting his Throat, drowning himself, &c. And we know and hear that he prevaieth much in these days: Some being in disgrace, as *Nebuchadnezzar* and *Achitophel*; some with the guilt of sin, and sting of Conscience, as *Cain* and *Judas*, and some being crossed in the World's Affairs, cut their own throats, or otherwise destroy themselves. Now they foolishly think by this means to end their grief: When alas! alas! they do but hasten their own destruction, as if a man should (to avoid a little smoke) cast himself into a flaming fire: So they to avoid this little grief of their Bodies, plunge both Body and Soul into eternal Torments.

Torments: For, what ease is it for any to destroy themselves, seeing they must come to Judgment? Tho' they kill or drown themselves, The Water and Grave must one day give up their dead. From hence let us learn to arm our selves if Satan should tempt us to such horrible facts, to cast away our selves, &c. Let us answer him, we may not cast away that which Christ hath bought with his own blood; nay, let us answer him, that we shall not thereby end our misery, but increase it.

Now if you demand, by what means the dead shall then arise at the last day; I answer it is by the mighty power of the voice of Christ. The hour shall come (saith Christ) in which all that are in the Grave shall hear the voice of the Son of God, and come forth. And to shew the wonderful power of the voice of Christ: It is compared to the sound of a Trumpet, the loudest and skillest of all Instruments, Thes. 4. 13. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall arise first. Such shall be the power and force of this voice of the Lord Jesus, that it shall be heard over the whole World. Nay, tho' men have lain many thousand Years rotten in the Grave, yet they shall hear it, and come forth to Judgment. Nay, the Devils and damned Spirits shall be constrained to appear at his voice. No Prince, nor Monarch, no King nor Noble-man shall be able to absent himself from God's presence, nor once dare to plead in our cause

cause, but they must be forced to obey the voice of the Son of God, and come to Judgment. Christ was a Lamb at his Passion, and some shall find him a Lion at his Resurrection.

Seeing then we must all hear the voice of the Lord Jesus at that day of Judgment, that we cannot but come forth out of our Graves unto this Judgment: O let us now obey his voice in the Ministry of his Gospel, and embrace the Word, and the voice of his Ministers. If we do not leave sin, hear our Saviour Christ Jesus speaking unto us in his Word, and embrace his Truth; Then let us know that we shall one day hear another voice; when we shall be compelled to come before him to condemnation.

Therefore in all afflictions and miseries whatsoever, and especially in diseases and death, we must strengthen our selves in the future Resurrection, remembering that of the Apostle, *Phil. 3. 20, 21.* Our conversation is in Heaven, from whence also we look for a Saviour, the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. Every Christian, as in the eleventh Article of our Creed, doth believe the Resurrection of the body. And St. Paul, in *1 Cor. 15. 20, 21,* saith, But now is Christ risen from the dead; and become the first fruits of them that slept; for since by man came death, by man also the Resurrection from the dead.

Quest. But how?

Ans. God that in his Omnipotency made our

our Bodies and all things else of nothing, can after in our corruption, restore it in the same substance and quality to Eternity, for with him is nothing impossible, *Luke 1, 37. With God nothing is impossible.* St. Paul satisfieth this scruple abundantly and sufficieney; which is able to stop the mouths of all Atheists whatsoever? *thou Fool, saith he, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain as it were wheat or some other grain; but God giveth it a body, as it pleaseth him, and to every seed his own body.*

Tho' it pleaseth God not to let thee know the time of the Resurrection; to himself only known yet the manner he hath left to be shewed by the Apostles, and they have recorded it for us, as in *1 Thess. 4. 16. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch Angels, and with the Trump of God, the dead in Christ shall rise first, then we which are alive and remain shall be caught up together, with them in the Clouds to meet the Lord in the air, and so shall we for ever be with the Lord.*

This hope of the Resurrection hath ever been the greatest consolation to the godly in their afflictions, whence *Tertullian* saith, That the confidence of a Christian is in the Resurrection from the dead. An example hereof is in *Job* in the midst of his afflictions, he said *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my skin worms destroy my body, yet in my flesh shall*

I see God. What can be more manifest? No man (after Christ, than he before Christ's appearance in the flesh) could speak more plainly and certainly of the Resurrection from the confidence of our Resurrection we contemn things present in hope of the future, for all flesh shall see the Salvation of God.

Of the Resurrection, *Isaiah* saith, *Chap. 26. Verse 19.* Thy dead men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the People shall be delivered, every one that shall be found written in the Book. *Ezekiel* also hath it very plain in *Chap. 37. Verse 12.* Prophecie and say unto them, Thus saith the Lord God, Behold O my people, I will open your Graves and cause you to come up out of your Graves, and bring you into the Land of Israel, and ye shall know that I am the Lord, when I have opened your Graves, Oh my People, and brought you up out of your Graves, and shall put my Spirit in you and ye shall live: and I shall place you in your own land, then shall you know that I the Lord have spoken it, and performed it saith the Lord. Thus you may see, that all the dead must rise and come to Judgment: And you hear how and by what means our bodies shall be raised, namely, by the mighty and wonderful Power of the Voice of the Lord Jesus. Let us come now to the Uses.

Use 1. First, seeing of what death soever men die, either by Fire or Water, or howsoever, they must one day come to Judgment; Let us then

then beware of that ungodly thought and devilish persuasion; that runs in most wicked mens minds, that think when they die there is an end of all their misery; and altho' they have been very great sinners, yet if they escape till death, all is well. And thus think that they and their sins shall be buried together.

No, no, (poor Souls) they must not deceive themselves. However thou diest, thou shalt come to Judgment; and death is so far from ending thy misery, that it is a broad Gate to let thee into it: For so soon as the rich man died, he was presently in Hell Torments.

Therefore let us take heed how we wish as foolish men do in their sickness, old age or misery, *O would I were dead, then I should be out of my pain.* Oh! no, if thou be not a Child of God, and a repentant sinner, it had been better for thee to have never been born, or to be a toad or a serpent. And thou shalt find, that death is so far from easing thy pain, that it will bring thee to ten thousand times more pain and torment, even in Hell-Fire for ever. Therefore let us not think that death shall end the miseries of wicked men.

Use 2. 2dly. Seeing that all men must rise to judgment, and by what means soever they die they must be called to account: This is a wonderful comfort unto God's poor Children: Who abide more trouble and grief than they? Who are more hated, reviled, crossed, and wronged than they? Their Life here for the most part is nothing else but a life of misery; but their comfort

comfort here is this, that they shall rise again, and then the *Case shall be altered*, then their Misery shall be turned into Happiness. Hast thou been poor here? there thou shalt be rich, and possess a happy Kingdom, as *Lazarus* did. Hast thou been hungry and thirsty here? there thou shalt taste of the Tree of Life. Hast thou been wretched and naked here? there thou shalt be cloathed with the precious Robes of Christ's Righteousness, and instead of Rags of Infamy and Reproach, which we put on here, *we shall be crown'd with a Crown of Immortality, &c.* But it is not so with the Ungodly, for they having taken their Pleasures here, and received their Portion in this present World, shall rise to Judgment, to hear the heavy Sentence to *be cast into that Lake which burns with Fire and Brimstone which is the second Death.*

Use 3. Thirdly, seeing St. *John* saith that all shall come to Judgment, these Bodies of ours tho' they be drown'd, burnt to Ashes, or howsoever they be consum'd, yet they shall rise again, either to Life or Death Eternal: Should not this make us all to look to our selves, to take heed we do not use our Bodies to the Dishonour of God, knowing that our Bodies are the living Temples of the Holy Ghost? Wouldst thou have thy Body to be partaker of Life, Glory, and Salvation in Heaven? then use thy Body now to the duty of God upon Earth, to hear his holy Word.

But

But if thou use thy Body to sin, as Swearing, Drunkenness, Whoredom, &c. then know that thy Body shall rise again to Judgment, to be tormented for ever. Do but consider the rich Glutton, who had abused his Body in surfeiting and drunkenness, &c. What became of it? Was he not tormented in Hell at last? and as he had given his tongue unto swearing, &c. now he cries *His Tongue, His Tongue*: O that all sinful Wretches would think of this one Example of God's Judgment, that if they abuse their Bodies as this man did, that they shall then taste of the same Judgment.

Wouldst thou have thy Body glorified? then glorifie God in thy Body; dost thou think that thy Soul shall be saved, and thy Body glorified if thou use the Members thereof to sin, to uncleanness, &c? Oh, no, let us not deceive our own Souls, it cannot be: For saith the Apostle, How can we that are dead to sin live any longer therein?

Use 4. 4thly, Seeing that the Holy Ghost saith, that whatsoever death we die, *We shall all rise again*; and God's Children only shall rise to Life and Glory: This may teach us not to weep and mourn immoderately for our friends deceased. For it is a kind of Envy to bewail those that are at rest and gone to Happiness.

True it is, That our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*: And so we have great cause to mourn and weep, when Holy Men are taken away: We ought not to be as stocks and stones

or Creatures, without Affection. It must grieve the Heart of a Husband, to part with a loving religious Wife: But we ought to moderate our Mourning, to think that they shall rise again. *I would not have you be ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as those which have no Hope.* 1. Thes. 4. 13.

The Holy Ghost tells us, that the dead in Christ do not die *properly*, but lay them down to take a sweet sleep, after their long and tedious labours and troubles in this world, and afterwards must rise again to Life, Happiness, Liberty, Glory, and Salvation.

Why then should we mourn excessively at the Death of our Friends, seeing they do not perish, they are not cast away? Oh no, their Souls are presently in Joy, and their wearied Bodies are at rest in the Grave as in a Bed of Down, untill the Day of Judgment, and then shall rise to Glory. And whether this Separation of our Souls from our Bodies, shall be by Voice, or a secret Cuiltiness of our own Consciences, it is all one, for all must come to Judgment. The Angels shall obey his Voice, and be his Reapers at this great Day of Harvest, and they shall make a Separation at his Word; for by the Power and Omnipotency of Christ shall this Separation be. Wherefore let us endeavour to die to Sin before we die to Nature; and let us strive to bury it before it bury us; for Sin brings only Guilt and
Shame

shame in this Life, and utter perdition in the Life to come. Therefore, O Lord, let my eyes be as a Well-Spring every morning to shed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

NOW mark, I pray, how the Holy Ghost repeats this point again and again, he insists often upon it; he said before, *The Books were opened, and the dead were judged according to those things written in the Books.* And now again, he saith, *They were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, again and again? I answer, The cause is in us, because we are hardly brought to believe this point, for hardly one of a thousand believeth this, that he shall be judged according to his works. Oh it is a hard matter to persuade men and women off this, that they must give an account of their works. Tell the wicked Sinner of his ungodly ways, of his Prophaneness, contempt of God's Word, &c. what do they say? do they quake and tremble? do their hearts and souls even yern in them? Oh, no, no, they flatter themselves with this conceit, *God is merciful, or say, God forgive me, I thought not of it, I was urged to it:* And so abuse the mercies of God to excuse all their abominations. And thus it is in the vile heart of Man to think he shall never come to account for his sins, nor receive a reward according to his works whether they be good or evil.

How needful is it then for all Men that are blinded and deluded by the Devil, and their own imagination, to pray for the Assistance of God's *holy Spirit* to guide em in all their ways, and to mollifie their hard hearts, that they may be sensible of their wicked Actions, acknowledging with the true penitent Sinner the wrath and judgment of God due unto them for every sin, to render daily thanks for the preservation their Lives; so shall they with a quiet Conscience be comforted in this Life, and end their days with assurance of a joyful Resurrection in the Life to come.

The Great ASSIZE.

The Fourth and Last Sermon, Treating of Death and Hell, and of all the Joys of Heaven.

- Rev. 20. ver. 14. 15.
14. *And Death and Hell were cast into the Lake of Fire, this is the second Death.*
15. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.*

IN handling this weighty point of Religion (the second coming of Christ to Judgment) I have shewed you from the Mouth of God, First, what manner of Person the Judge shall be, and how come: Namely, like a mighty Prince with great Power, and Glory, with an innumerable company of Arch-Angels, and Angels, and with all the glorious Host of Heaven

ven; there is the Number of them that shall appear at the last day, *even all*, and leave Heaven empty, as it were, of Angels; for at this sentence the whole Trinity will be present, so that there will be no need of Angels in Heaven to wait upon God, or on the Holy Ghost, while this sentence is passing, unto the great comfort of all his poor Members, and to the terror of all his Enemies.

Secondly, you have heard who shall be judged, *Both great and small*.

Thirdly, The manner how Judgment shall proceed: Namely, by the written Records, which are the Books of Mens Consciences.

And now in the last place, we come to the execution of Judgment, upon wicked Reprobates and Ungodly, in these two last Verses: For when Judgment is pronounced according to their works, when Christ Jesus, which is the second Person in the Sacred Trinity, shall say unto them, *Depart from me ye cursed into Hell-fire, there to remain for ever with the Devil and his Angels, &c.* Then immediately the execution of this sentence shall follow; for saith St. John, *Death and Hell were cast in the Lake of Fire; that is the second Death.*

First, We are to enquire and seek the true meaning of the Text, because every word may move a Question. For,

Quest. 1. *What is Death*, that he should be cast into Hell-fire? Is Death any Creature? Is Death subject unto Torments? Surely

no, Death is no body, it hath no sence nor feeling; Death is no Creature, but only the deprivation of Life. Again, what a strange speech is this, *that death* shall be cast into Hell: How can this be?

Quest. 2. Secondly, What is meant by the *Lake of Fire*? Is Hell a Water, or a Fire like unto our Fire.

Quest. 3. And lastly, We are to consider what is meant by the second Death, into which all Reprobates must be cast without Recovery.

First, Here by Death and Hell, is meant not Death or Hell itself, but the Heirs thereof, that is *all the Reprobates*, that shall be cast into Hell-fire, and there abide for evermore. Thus you see what here is meant by Death and Hell; namely, the Heirs of Death, and Fire-brands of Hell, all Reprobates, all stiff-necked *Pharoaks*, all bloody *Cains*, all covetous *Nabals*, all treacherous *Judas's*, all impenitent Sinners that live and die in their sin, *all these shall be cast into the Lake of Fire*.

Use 1. Seeing the Holy Ghost gives these Titles to all wicked sinners, even Death and Hell; this shews the wonderful misery, and the cursed estate of all those that live and die in their sins, without Repentance. Alas! It is so woeful and damnable, that they are even called Death and Hell itself.

This shews the misery of those that die in their sins.
Oh then, let all sinners that live and delight in sin take heed to the mselves. You see the woeful

ful misery of all impenitent sinners, namely, that they the Heirs of Eternal Death, and Firebrands of Hell. Oh that all sinners would forethink of this misery that hangs over their sinful heads. What a strange kind of Speech is this, and of what Force? when God called such Repaobates, even Death and Hell itself: Ah poor Wretches! miserable woeful Creatures, which are but Death and Hell itself: Oh would to God that the Drunkard, the Swearer, the Prophaner of the Lord's Day, the Adulterer, &c. would lay this to Heart, that though they see not their misery, nor the woeful Estate wherein they live, but cheer themselves in their sinful Ways, yet they are no better than the Heirs of Vengeance and Wrath of God, nay indeed very Death and Hell itself; and one Day the Vials of God's Wrath will be poured upon them.

True it is, that wicked Men do as the People did in *Isaiab's* time, *Isa. 28. 21.* though they lived in a horrible Sin, yet they made a League with Death, and were at an Agreement with the Grave; they had taken a Lease of Death and Hell; as the rich Man which said to his Soul, *Soul take thine Ease, for thou hast Goods and Riches laid up for many Years,* and so live in Sin, without fear of Punishment; But the Lord tells them, he will break the Covenant. And although they have lived a long Time in Sin, yet in the end Death will knock at their Doors and then sieze them

and they must pay dear for their long Lease even the Loss of Body and Soul for ever.

And is not this the daily Practice of most men and women at this day? Do they not make a Covenant with Death, and labour to be at an Agreement with Hell? Men live in Swearing, Lying, Drunkenness, &c. as if they thought they should never die, they imagine they shall escape for all their sins. But (poor Souls) let them know, that Death and Hell will seize upon them. Nay, if they live and die in their sins without repentance, let them know, that they are no better than *Death and Hell it self, and they must be cast into the Lake of Fire.*

Use 2. Here you may see what a horrible and cursed thing *sin is in the sight of God*, for sin maketh men become guilty of Eternal Death, and Firebrands of Hell. As when a Traitor is executed for Treason, his Son smarteth for his Offence, even so sin, which is Treason against the Majesty of God, when it is brought forth, it bring us to Death and Hell; for Death and Hell is the reward of sin.

And Death and Hell were cast into the lake of fire. Would you know what shall become of the prophane Wretches of the World the Blasphemer, Adulterer, Drunkard, Idolater, Swearer, &c. St John saith here in plain terms; *They shall be cast into the Lake of Fire.* Thus was the rich Glutton; *Luke 17.* For his excess, drunkenness and want of piety, &c. cast into the Lake of Fire: And so shall all impenitent Sinners one day be cast into the terrible and woe-ful Lake of Fire.

Now

Now if a Blasphemer, or an Adulterer, &c. should have but this Punishment, to hold one of his Fingers in the flame of a Candle one quarter of an hour, how could he endure it? But if a Man should be roasted alive upon a Grid-Iron, or boyled in a Caldron of Lead, what misery were this? Whose heart would not quake and melt to think of it? yet these are nothing in comparison of those most *extream* and *endless torments* in this Lake of Fire when both Body and Soul shall *burn and broil*, and as it were try, yet never be consumed in those scorching flames which cannot be quenched. Most are afraid to commit Treason because Traytors are so grievously punished; alas, Men are not afraid to commit Treason against the King of Heaven, though they must be cast into a Lake of Fire for evermore. Men are afraid to offend a Prince for fear of death, and yet our Saviour bids us, *Mat. 10. 28. Not fear them that can kill the body, and can do no more; but to fear him that can cast both body and soul into hell fire.*

And yet we see that men are more afraid to offend Man than God, *That can cast both body and soul in hell fire for ever.*

If we should see a Child fall into the fire and hear it cry pitifully, and the very bowels should be burnt out, how would it grieve us, and make our hearts bleed within us? How much more then should it grieve us to see, even our own Bodies and Souls cast away for ever,

even by sin, *into the lake of fire which cannot be quenched*? If a Man should come amongst us, and cry Fire, Fire, thy House is all of a flaming Fire, thy Corn and thy Cattle, thy Wife and thy Children, and all thou hast, are consumed by Fire; how would this astonish us! Behold then, and see the Spirit of God cries out, Fire, Fire, even the dreadful Fire of Hell gappeth ready to devour, not thine House, Corn, or Cattle, but thy poor Soul, and that for evermore. Then, how should this break our hard and flinty hearts asunder, and make 'em to bleed, if we have any spark of Grace, any Care of our Souls, that they may not be tormented in this Lake of Fire for ever.

I will leave further handling of this Point, until I come to the next Verse, where the Holy Ghost again, the better to make it sink into our hard hearts, says, *That whosoever is not found written in the Book of Life, shall be cast into the Lake of Fire.*

Now by Fire, in this Place we must not conceive a material Fire like unto ours, but the Holy Ghost meaneth here the *second Death*, that is, *not of the Body only, but of Eternal Death and Damnation both of Body and Soul for evermore.* This is the second Death, and by this we may plainly see there is a double Death, *There is the first Death, and then the second Death.*

The first Death is the Separation of the Soul from the Body, and that is common to all
the

the Children of God die this Death as well as the wicked : yet there are some difference, for Death is no curse to the children of God, because Christ's death hath taken away the sting of Death ; it can neither dismay nor hurt them, no, it is but as a door for our Souls to enter into the Kingdom of Heaven : But the second they never taste of ; no Child of God needs to fear the second Death, *Rom. 8. 1. For there is no Condemnation to them that are in Christ Jesus.* Now as the first Death is only a Separation of the Soul from the Body, so the second Death is a total and final Separation both of Soul and Body from God for ever ; and the second Death stands principally in these three Points.

First that all wicked and ungodly sinners that live and die in their sins, shall be punished with everlasting destruction, being severed from the blessed presence of the Lord for ever, and from the glory of his power, *2 Thes. 1. 9.* Oh what a woeful Death is this, to be deprived of the blessed and comfortable Presence of God ! wherein the happiness and joy of God's Children shall stand in the beholding of God, and enjoying his presence for evermore. Then what misery and woe will this be to the wicked, to be cast out of the glorious presence of the Lord for ever, who alone is the Fountain of Life and Happiness.

Secondly, the second death stands in this, That wicked men and women shall not only be severed in Body and Soul from the blessed and glorious presence of the Almighty for ever ; but shall be cast into the Lake of Fire, and have their

their abode with the Devils, and all the damned Spirits in Hell where there is no joy, nor comfort, nor ease, but weeping and wailing, and gnashing of Teeth. If a man *should* be cast into a deep and dark Dungeon, full of Toads and Serpents, what comfort I pray, could he have but to wish for death: That is the death that all impenitent sinners must die; they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and thrown headlong into the terrible Lake of Fire and Brimstone, there to be tormented for evermore.

Thirdly, the third thing wherein this second Death doth consist, is, that all Reprobates shall be punished with everlasting perdition; they shall be tormented both Body and Soul with unspeakable torments: *The wrath and vengeance of God shall seize upon them*, and feed on them as fire doth on pitch and brimstone, where they shall be ever burning and broiling, and yet never be consumed; ever in pain and torment. Our Saviour compareth the wonderful torment of this second death, to a Furnace of Fire: what a woeful torment it is to be cast into a furnace of Fire, and there to lie many thousand years? This is a torment that cannot be expressed. Again he saith, *Isa. 66 24. That their worm shall not die, and their fire shall not be quenched.* Now what can a man do, if he should have a worm always gnawing at his heart? this is the State of all wicked men and women, they shall always have a worm, even grief and anguish, ever gnawing at their heart, and biting at their

Con-

Consciencs ; and this worm shall never die, nor kill them but ever gnawing and wounding them. And this condition of the damned in Hell is miserably in three Reports :

First, In regard of the degrees of it.

Secondly, In regard of the place.

And, Thirdly in regard of its perpetuity.

The first appears in the loss of our blessed Communion with God the Father, Son and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.*

And thus shall the wicked be punished at that day with *everlasting Destruction from the presence of the Lord.* 2 Theff 1. 9.

A second degree of their misery consists in the Society they shall have for ever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* A punishment which we may guess to be intolerable ; to burn and not consume, to live, and have no end ; includes all misery whatsoever : Cursed of Christ himself, cursed of the Angels ; whose curse will always remain in their Consciencs : Cursed shall they be likewise of the Devils themselves, whose curse shall be always in tormenting them ; never have ease ; perpetually howling and crying, which is their Musick, their joy nothing but cursing and blasphemy.

But especially in respect of that Torment and Pain, that shall seize upon the Bodies .
and

and Souls of all wicked and ungodly Men at the last day: which will be such as shall make them cry out unto the rocks and mountains to fall upon them and cover them, when there shall be tribulation, anguish and wrath, upon every Man that doth Evil, Rom. 14. 4.

Secondly, The Place shall add likewise to their misery, and that is Hell, the proper place of the damned after death? This in the Scripture is called Hell, the bottomless Gulph, utter darkness, the fearful topnet, the dungeon of despair, the burning lake, the hollow cave, the chaos of all confusion, the grave of perdition, whose furnace is always burning, whose fire is made by God's wrath, and his power upholds it, and it is blown with the bellows of his indignation, it is unquenchable, even prepared for the devil and his angels: And therefore Christ bids 'em, *Go ye cursed into everlasting Fire, &c.* and all to shew the miserable condition of those that are there.

And last of all the Eternity of the Punishment that the damned shall suffer, adds not a little to the misery of the wicked; they shall suffer and endure the heat and burning of God's wrath for ever: It never shall have an end; It shall be without hope of Intermission; for saith St. *John, Rev. 14. 11. The smোক of their Torment shall ascend evermore, and they shall have no rest Day nor Night.* What a punishment will this be Let all Men and Women consider.

First, It is the loss of Almighty God, and of his most glorious and Blessed Presence, which the Saints and Angels always enjoy, which is
his

his Love, his Mercy, his Bountie, his Beauty, his gracious Aspects, and all his Eternal Attributes, the loss of Heaven, which is unspeakable, past the thoughts of man, the loss of the Society of the Holy Martyrs Angels and Arch-Angels whose Glory, Riches and Treasures never have an end. Thus I have shewed you what the second death is, and also wherein it does consist.

Now the Question will be, who shall be cast into this Lake of Fire? Who are they that shall die the second death, which is so miserable and woeful? For there is no man or woman that liveth, I think, but suppose that they shall escape this death, they hope they shall be saved, and so escape this Flaming Fire: and by that hope, defer their Repentance till old Age, till they have no other Employment. And therefore now you shall see who they are that shall be cast into it. There are some marked out unto us, *Rev. 21. 8. The Fearful and Unbelievers, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Liars, &c. shall have their part in the Lake that burneth with fire and brimstone, which is the second Death.* So then the Holy Ghost tells us that all impenitent sinners shall be damned, and cast into this Lake of Fire which is the second death; for after this there is no Repentance, no recovery, there will be a great Gulf, as *Abraham* told *Dives*, between the Godly and Ungodly: The Godly shall see and behold the ungodly in Hell, as *Lazarus* did *Dives* in Hell-Torments.

Then how strange is this? The Holy Ghost
tells

tells us who shall be cast into the Lake of Fire, all impenitent sinners, the Blasphemer, the Drunkard. &c. and yet no man (almost) will consider this: Well, the Spirit of God cannot lie: He saith, *That all wicked and ungodly sinners shall be cast into the Lake of Fire which is the second Death.* Now tell a wicked wretch of his sin, as his Swearing, &c. and what will he say, *Task God is merciful, I hope I shall be saved*: Is not this, I pray, to give the Holy Ghost the lye? Tell the Drunkard or the Profaner of the Lord's day that they must one day give an account for it, do they believe this; Oh, no no, for if they did, how durst they be so bold to live in sin. Well, let these vile wretches that say they hope to be saved as well as the best; yet know this is the truth of God, *That all unbelievers, and Thieves, and Murtherers, &c. shall be cast into the Lake of Fire and Brimstone; which is the second Death.*

But those whose hearts tremble for fear of these things, whose Souls do melt for fear of this second Death, if you would know how to escape this terrible Lake of Fire and how to avoid eternal damnation both of Body and Soul you shall see how the Spirit of God doth not only shew you how to escape Hell, but to come to Heaven; not only to avoid damnation in this Lake of Fire, but to obtain Salvation and Joy in the blessed and glorious presence of God.

God for evermore. Now mind what the Holy Ghost teacheth in the 6th verse in this Chapter, *Blessed and happy is he that hath his part in the first Resurrection, for on such the second death shall have no power; but they shall be the Priests of God and of Christ, and shall reign with him a Thousand Years, that is for evermore.*

Now, would you know what manner of men and women shall escape this second death, the Holy Ghost saith, They and none but they that have their parts in the first Resurrection. So it is manifest in these words, that there are two Resurrections, and also a double death: The Children of God have a double Resurrection and one death, but all ungodly Sinners have one Resurrection and a double death.

Now let us see what is meant by this first Resurrection, namely our rising out of the Grave of Sin to newness of Life: This is the first Resurrection, *You hath he quickened, who are dead in Trespasses and Sins, Eph. 2. 1 Therefore we are buried with Christ in Baptism, into death that like as Christ was raised from the Dead by the Glory of the Father, even so we also should walk in newness of Life, Rom. 6. 4.*

Now, would you know whether you shall escape eternal Fire in Hell, even this second Death? then look into your own Souls; Are you quickened in the inner Man? Do you hate sin as much when it is committed by yourself, as by others? Do you labour to mortify and keep under the works of the Flesh, and walk in all holy

holy Duties of Obedience, both to God and Man; Remember what is said, *There is no condemnation to them that are in Christ, which walk not after the Flesh, but after the Spirit.*

Blessed and happy are they that have part in the first Resurrection. Rom. 8. Where he shews that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second Death, but such as are Sanctified and live a godly Life. Therefore if you desire to be blessed, which is everlasting Damnation both of Body and Soul, then labour to live a godly Life here, for these two, *Justification* and *Satisfaction* cannot be severed.

And this is a very great Comfort to all the true Members of Christ, that repent and forsake their Sins, and strive to conquer their unruly Passions, bearing patiently what wicked Men lay upon them, and strive to live a godly Life: though they are in Misery, or Want, and in the end die the first Death of the Body; yet they shall be freed from the second Death, that is eternal Death. The Gates of Hell shall not prevail against them. And therefore as you love your souls, and would escape eternal Damnation, which is the second Death; labour to have a part in the first Resurrection, to die to sin before you die to Nature, and to live in newness of Life.

But as for the wicked and ungodly sinners, that live in sin, delight in sin, and that have no part in the first Resurrection their case is woe-
ful,

ful, that be subject to the second, that is eternal Death and Damnation: *For if ye live after the Flesh, ye shall die*, Rom. 8. 13.

Therefore deceive not yourselves as many do, which think if they come to Church, hear the Word, and receive the Sacrament, all is well; they hope God will be merciful to them, and that they shall not be damned. Well, thou mayest come to Church duly, hear the Word of God, receive the Sacrament as often as thou wilt; but if thou hast not thy Part in the first Resurrection, that is, unless live a godly Life, become a new Creature, surely thy Estate is lamentable, and thy Part is in the Lake of Fire and Brimstone, which is the second Death. Therefore let n^e Man deceive himself, to think because he hears the Word, professeth the Gospel, receives the Sacrament, that he is well enough: No, tho' thou hear never so much, if thou live in Sin, th^e Estate is miserable because thou art not freed from from the second Death.

And mark this Difference: The Children of God have two Resurrections, and one Death; they rise from sin in this Life to newness and holiness of Life; and they rise at the last day to eternal Life in Heaven, and so truly blessed. But graceless and ungodly sinners have two deaths, and but one Resurrection, they die in sin here, are dead in sin and delight in sin here, and so they die the first Death of the Body, and an eternal Death, *the second*
Death

Death of Body and Soulin Hell. And as they never had part in the first Resurrection, so the second resurrection is only to Judgment, to Death. Nor is that all, to die and go to Hell, for they shall be in the Sea of Miseries, and in an Ocean of Calamities, Fire continually flaming about them, and yet not wasted nor they consumed: Then the worm of their Consciences which they never felt in their former Life, shall bite and gnaw within them, rage, and madness and wrathful indignation be among them: when they shall look up, and behold the Angels and Saints triumphing and rejoicing, what a terror will this be, to behold nothing about them, but Devils to affright them, Brimstone and hot burning Coals under their Feet, the revenging hand of God over them, and his Angels pouring forth the Vials of his wrath and indignation upon them, never ceasing, no intermission? For their Torment shall be both comfortless and endless: They shall be always dying, yet never dead; they shall be always in the flame and yet never be consumed, their Meat shall be griping hunger, and Famine intolerable; their Drink Lakes of Fire and Brimstone, their Pleasure howling and roaring of foul deformed Friends accompanied with Devils, barbarously and cruelly handled. Thus, Heaven they have lost which cannot now be purchased; Hell they have received, and the place they must endure: and look how many sins and offences they have committed which their own Consciences can Testi-

hie, so many kind of Tortures and Punishments are severally provided for them in Hell. O how many causes of weeping and doleful crying shall those miserable wretches then endure? They shall howl and weep, because they cannot be heard, nor yet appeal from God's dreadful Judgments, they shall weep and lament, because their Pleasures which they enjoyed in their life-time, have been the only cause which hath brought them to all these woes and sorrows: They shall weep and howl, and cry, and no man pity them; and shall weep with bitter Tears, because they shall know their miseries are past all recovery, and their Repentance too late: Then they will begin to curse their Birth day, and their Parents which brought them up; and the Paps which gave them suck, and the Place and the Air that gave them their first breath; and will cry, woe, woe that ever I was born to neglect God's Commandments, and to break his Laws running after my own Inventions; by this have I justly deserved Hell-Fire for evermore.

And therefore if you would live when you are dead, you must die to sin while you are alive, only the Penitent Sinner shall live for ever in eternal Life, only those which die to sin shall escape the second Death. But the Impenitent that lives and delights in sin here, shall die for his sins eternally; nay, he shall never taste of the Life to come: But as he would not labour to have his part in the *first Resurrection*, so he shall be sure to have his portion in the *second Death*, which is so fearful a thing, that
it

it might make even a flinty heart to break in pieces, to lie in Fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us look to it, and labour to have our part and portion in the *first Resurrection*, and then shall the *second Death* do us no harm; but we shall live in Joy and happiness for ever in Heaven with the Almighty, and all the Angels and Arch-Angels, and Holy Saints, shall be our Companions for ever; and without end.

I. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

THE former Verse shews to us the execution of the last judgment upon all wicked and ungodly sinners, and of that we spake the last time. Now in this Verse we may observe the different Estate of the Children of God, and of the wicked, for as there are but two sorts of Men, *Good and Bad, Elect and Reprobate, Penitent and Impenitent*, the Children of God, and the Children of the Devil, so there be but two places, *Heaven and Hell, Joy and Pain, the Right-Hand and Left*: And the Rewards shall be according, either *Blissed or Cursed*; for so *St. John* saith here, *The Elect shall have Eternal Life, but they that are Reprobates, shall be cast into the Lake of Fire.*

First, concerning the *Elect*, and those that be chosen in the Lord Jesus; and whose names are written in Heaven: As their lives differ from the wicked and ungodly, so their Estate
after

after this life is far different ; for they shall be blessed and happy for ever. And if you ask what is the blessedness that all the Elect shall have ? I answer with Paul, *The Eye never saw it nor ever entered into the heart of Man to conceive the hundred part of this happiness.* 2. Cor 2. 9. Yet we may out of Scripture gather some relish of it, as it is there described unto us.

And first this blessed estate of the Godly at the last day, stands in this, that God shall be *all in all unto us* : What good things soever the heart of man can wish, that will God be to us. If thou desire *wealth*, God will be it to thee : If *Honour*, or *Pleasure*, Almighty God will be all in all unto us : nay, every Child of God shall have as it were a Kingdom, *Come ye Blessed, &c.*

Secondly, in the Kingdom of Heaven there shall be no manner of want; for we shall be free from all sin, and all defects of Body and Soul shall be supplied. And tho' we see God now but in part, yet then shall we behold him face to face, unto our eternal comfort ; not as in a glass darkly ; but see and behold him, even as we are seen and beheld perfectly : and Jesus Christ the Lamb of God which hath been our Advocate ; and in the Vision of the Holy Ghost, not like a Dove hovering, but perfectly and directly ; *and we shall then for evermore live in his blessed presence, and reign with him for ever.*

Thirdly, Then all the Elect shall be like unto Jesus Christ: So saith Paul, *He shall change our vile Bodies, and make them like unto his glorious*

ous Body. Christ was most pure, and glorious; even so shall we be: We shall be for ever free from Sin, Satan, and the Grave. And at the point of Death let us intreat the Lord, that he would be a Fountain of Everlasting Water, to besprinkle our Souls and Hearts, for his Son's sake Jesus Christ.

Fourthly, In Heaven we shall reap *endless Joy and eternal Happiness*; and shall delight in praising God for ever so as we shall keep a perpetual, Sabbath, and Joy in the Service of God for ever.

It is a great Happiness to be in the Presence of God; for there is Honour, and true Content indeed: Where we shall have Joy without Sorrow, Day without Night? no *Valley of Tears*, but a *Sion of Glory*, and endless comforts, And this shall be for all that fear God, and whose Names shall be found written in the Book of Life.

O then, cursed be those who think and say, it is in vain to serve the Lord: or, as *Pharaoh* said, *Who is the Lord that I should fear him?* Then men shall know it is not in vain to serve the Lord; for if we will not be careful to keep a good Conscience, and serve God aright, and go to Heaven by good Example; we must expect to go to Hell with the wicked for Company; Nay God will put a difference between them that serve him and them that serve him not. And this should encourage all men to labour to abound in holy Duties, seeing God will reward even the least work of Faith.

If thou give but a Cup of cold Water in the Name of Christ, verily, thou shalt not lose thy reward. Tho' our Works cannot any way merit, yet he will in Mercy for his Son Christ's sake thus crown the good Works of his Children: For tho' Works do not Merit, yet they are Rewardable. And seeing few shall be saved, let us labour to be of that little Flock, let us above all things seek this Kingdom of God; if thou obtain this, thou art happy and blessed, altho' thou lose all the World besides; and if thou lose it, thou art miserable and wretched, tho' thou win the whole World. O then, what madmen are we, if we never seek for this, or think of Heaven, until we have one foot in the Grave or Hell; let us not think to gain a Kingdom so easily; we cannot go to Heaven on Beds of Down, but we must strive to enter therein, we must take pains, for what is got without? And as Life, Joy, Riches, Honour, and Pleasures are sweet; so to enjoy them for ever without fear of losing, this is a blessed thing; for so it is with them that are in possession of this Kingdom, they be out of all fear to lose it, and shall reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the Elect, and faithful Children of the Almighty, which ought to stir us up to repent, and turn to God, while we have time and space.

But what shall become of the ungodly Sinners, of them whose Names are not written in the Book of Life? Alas, poor wretched Souls! it
G grieves

grieves me to think of them; It would make a man's heart melt, to think on their woeful misery; and I quake to speak what shall become of them after this Life. The Holy Ghost saith here, *They shall be cast into the Lake of Fire.* What then shall become of the Swearer, drunkard, &c. *They shall be cast into the Lake of Fire.* And so saith Christ, *Go ye cursed into Everlasting Fire, &c. Mat. 21. 41.* This is their End, and their Portion for evermore! Ah miserable Wretches! Ah vile and miserable Sinners. It had been better for them they had never been born, or had been rather Toads or Serpents, than Men. For they shall not only be cast out of the glorious and comfortable Presence of Almighty God and his Holy Angels, *But they shall be cast into the Lake of Fire for ever.*

This Lake of Fire, into which all impenitent and hard hearted Sinners shall be cast for ever, I have already described to you; and for a Conclusion, to put you still in mind of this Lake, this Hell, this Tophet, this place of Torment, which will never have an end, I will set down three weighty Points, and that briefly.

First, the Extremity of it.

Secondly, the Perpetuity of it.

And, Thirdly, that it is Remediness.

And which well considered, methinks should make the flinty hearts of sinners to melt, and break to pieces for fear they come into this Place of Torment, this Lake of Fire.

And seeing the Spirit of God doth repeat it again and again: that all reprobate sinners shall

be cast into the Lake of Fire, it is to shew, that men little consider of it, they do not tremble at it: and therefore he insists upon it, to teach us, that it is a weighty Point to be thought on, to mollify our hard Hearts. And first, concerning the same Lake of Fire: in that it is named here *a Lake of Fire*; this noteth to us the extremity of the Torment, that it is a place of endless woe, and unspeakable pain. The Scriptures afford it sundry Names, to set forth the unspeakable Torments thereof. *All wicked and impenitent Sinners shall be cast into the Lake of Fire.* For of all Torments none is so extreme as Fire, and Christ saith, *There shall be weeping, wailing, &c.* And it shall be most hot and yet most cold, which shews the strangeness of this Fire. Again, *Their Worm shall never die,* Mark 8. 44. That worm which shall gnaw their Conscience. Oh what a woeful thing is this for any man or woman to have a worm continually to gnaw their Bowels within, never to let them alone, or give them any rest! Such shall be the misery of the wicked. Again, *Tophet is prepared for the King, he cannot escape, and it is deep and large, and the burning thereof is Fire and much Wood, and the Breath of the Lord as a River of Brimstone shall kindle it,* Isa. 30. 33. So as the wrath of God shall be as Bellows to blow it, and as a River of Brimstone to maintain it. By this you may conceive the extremity of this woeful Lake of Hell-Fire. But if I had the Tongue of Men and Angels, I could never express it to the full: For as the Joys of

G 2

Heaven

Heaven are unspeakable, so the Torments of Hell are unexpressible : For then the full wrath of God shall seize upon the Reprobates, both Body and Soul, and that for evermore.

Now to the end you may the better conceive the Extremitie of it, you must know that the Torments of Hell are universal, even in all the parts of the Body, and the Faculties of the Soul at once, the Mind, the Will, the Conscience, the Affections, the Head, the Heart, &c. all at once shall be tormented. The pains in this Life are for the most part particularly in some part of the Body ; but in this Fire the Sinner shall be tormented in all parts at once, and yet we see that some pains there be as in Convulsions, or the Stone, &c. which men would not willingly have for a whole World. Alas, what a woeful thing will this be, to be tormented in all, and every particular Member so extreemly ? Let one Example serve in this point ; the Rich Glutton cries out, *Oh, I am Tormented in this Flame ! Luke 16. 24.* The Torments and Heat was so great, that he would have given a whole World, if he had been Master of it, for so much Water as would have stuck upon his Finger, to have cooled his flaming Tongue. Thus you see that the First is most extreem and woeful, and yet Men will not consider it, they mind it not.

But let every one think on the woeful and extreem pain of this Lake of Fire, let us make that use which our Saviour teacheth, *Matt. 5. 22. If thy Right-Hand or Foot offend thee, that*
is,

is any thing never so sweet, or never so profitable, never so dear or near unto us: *Let us cut them off and cast them from us*, that is, let us forego and forsake them all; for it is better to go lame into Heaven, than whole into Hell; it is better to go naked into Heaven, than in costly Apparel into Hell: O therefore let carnal men, and ungodly Sinners, that live in Pleasures and in Sin, know, they shall pay full dear for these things, even the loss of their Souls for ever.

Secondly, As the Pains of Hell are caseless, end most extream, so they are endless and perpetual, no end of them for ever. So *Abraham* tells the Rich Glutton, *You that are there cannot come hither*, Luke 16. 26. And so saith St. *John*, Rev. 22. *It is a Lake of Fire and Brimstone, that burneth for ever*: Also *Mat.* 24. 41. *Go ye cursed into everlasting Fire*, It can never be quenched: tho' damned Sinners shall be therein many thousand Years; yea, as many as there be Stars in Heaven, yet it shall never have an End. If a Man should once every thousand Years, take one Spoonful of Water out of the Sea, how many thousand Years would be expired, before he should have emptied the same.

Oh consider this, you that forget God; consider this you which contemn the Word of God, prophane the Lord's Sabbath, that make no Conscience at all of Drunkenness, but rather count it good Fellowship, and brag and boast of it. What Treasure of Plagues the Lord hath reserved for the Damned. Oh let us think often

of this, that these same Torments are both endless and easeless. Oh! how mad and what Fools are we, that to enjoy the pleasures of sin for a Season, will endure the Torments of Hell for ever. What will it profit us, to enjoy a little Money, Lands, or Livings here, or to live in all pleasure or delights sixty or eighty Years, and then to be tormented in Hell-Fire for evermore? And yet we see that such is the folly and madness of many, that they will have these enjoyments here, altho' they pay never so dear for them in the Life to come.

Thirdly, these Torments, as they are endless and easeless, so they be remediless. This we may behold in the Rich Glutton in Hell, who would have given a World, if he had been owner of it, and yet for all that, he could not have it, it was then denied him. For there is no ease nor remedy in Hell, no redemption after death; no Silver nor Gold, no Wit nor Policy, no Appealing to another Judge, but he must lie by it for ever, even in this close Prison, until he hath paid the debt and uttermost Farthing. For if all the blessed Saints and Angels in Heaven should fall down at the feet of Christ, to beg but for one Soul, it could do him no good, Christ would deny them all, they must have a Repulse.

O then consider this; this ought to make all men quake, and all hearts to tremble, that in Hell is no ease nor hope of Redemption.

This is that which makes the Devil and damned Spirits to Fear and Tremble, and yet it cannot move flinty and stony hearted Sinners
once

once to be afraid. O then I beseech you let us think on these things now in the days of mercy, now the remedy is to be had, now we may avoid this fearful misery, now we may escape this woeful Torment and Wrath to come.

If we will now repent, and leave our Sins, and beg Pardon of Almighty God for them, we may escape: But after Death there is no time of Mercy, but only Judgment, and Torment Fire and Brimstone, and the Wrath of God for evermore. And therefore let us repent and bewail our our Sins, while we have Time and Breath to repair; and live as the Servants of God, and not as the Slaves of Sin and Satan and longer, and the Gates of Hell shall not prevail against us, nor the Second Death triumph over us.

Our Blessed Saviour tells us, that the Soul of the poor Beggar is more worth than many Thousand Worlds, And therefore the loss of a Soul is greater than the loss of the whole World: *What benefit were it for a man to win the whole World, and presently to lose both Body and Soul.*

If a Man should lose House, Land, Wife, Children, and all that he hath, yet it is nothing in comparison of his Soul; that is a loss of all losses, to be severed from God, and Christ, and to be in Hell Torment for ever. O then, let us consider the worth of our Souls and what Christ paid for the ransom of them, and learn to prize them above the whole World. But alas, men will not so esteem of them: But
G 4 will

will for one Penny with Judas, or an hour's pleasure, hazard loss of Soul and Body for ever.

Ah poor Man, thou didst never yet know the worth of thy Soul. Christ Jesus saith, it is more worth than all the World. O let us esteem of it, and value it and account all Riches, Pleasures or Profits, as Dung, so that our poor Souls may be sav'd in the Day of our Lord. For a Conclusion to this purpose; let us remember the Words of St. Peter, 2 Pet. 3. 6. *The World that then was being overflowed with Water, Perished.* Again St. Peter gives us here a good Lesson, and tells us, that the Heavens and the Earth which are new by the same Word are kept in store, and reserved unto Fire against the Day of Judgment, and Perdition of ungodly men, Ver. 9. *The Lord is not slack but Patient,* Ver. 10. *But the day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up.* Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in Holy Conversation and Godliness, looking for, and hastning unto the coming of the day of God, wherein the Heavens being on Fire shall be dissolved? but we look for new Heavens and a new Earth, according to his Promise wherein dwelleth Righteousness. Wherefore, Beloved, seeing you look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless, and account that the long suffering of the Lord is Salvation. Now the end of all things is at hand, be ye therefore sober, and
watching

are
the
ore
it,
or
be
on
of
as
Sr.
s,
by
to
of
s-
e
s
d
i
t
a

watching in prayer, Luke 21. 34. Take heed to your selves least at any time your Hearts be overcharged with Surfeiting and Drunkenness? and Cares of this Life, and so that Day come upon you unawares. For as a Snare shall it come on all them that dwell on the Face of the whole Earth; Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man: For it is he that will say, *Arise ye dead and come to Judgment.* Now I have done with the Text, and have shewed you the way to get a good Conscience, and the benefit of it, and likewise the Reward of an evil Conscience, which is the Lake, which burneth with Fire and Brimstone for ever; I will not leave you in Horror and Dread in the conclusion of the Text, being the last words of it, but I will comfort you with the description of Heaven, and the Joys thereof. as Sr. Paul relates in 1 Cor, 2. 9. *The things which Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him.*

If the Holy Apostle Sr. Paul being taken up into Paradise, heard such words which cannot be spoken, and are not possible for a Man to utter; as he testifieth of himself, 2 Cor. 12. 13. *How should I be able to express the greatness of these Joys, which neither Eye hath seen, nor Ear heard, nor ever entered into the Heart of Man?*

Herein I know Mens Minds will run upon needless curiosities, which is no part of my duty to satisfy; and to shew you mine one Imagination

G 5

nations would shew my own folly. For *Matties, Reason in Spiritual Affairs is altogether foolishness* and But so far as the Scripture doth instruct us, we may be desirous to learn and also be content, altho' many things be hid from us. Let it therefore be sufficient, if we have a taste of those Joys, and that it pleaseth God in a measure to grant us some knowledge of them.

Adam being in the Earthly Paradise, knew not all the Secrets thereof: And how shall we think to attain the full knowledge of the Heavenly Paradise; But seeing God doth grant us the understanding of these matters in part, he doth it for our good, that seeing these Joys which we can conceive, are surpassing excellent, yet the Heavenly Joys doth surmount our conceits, many degrees further, we might the more be drawn into love with God himself, who hath obtained such Un-speakable, Incomprehensible, and endless Excellencies, for them that love him and live in his Obedience.

I will first shew you what a blessed Life is, and what they enjoy in Heaven. A blessed Life, is the Fruition of God himself, which is our chiefest good, the most plentiful Fountain and Treasure of all Goodness, in whom all Godly Men that die in a true and lively Faith, and invocation of the Son of God, are raised from the dead, and delivered from all evil, and united to the Quire of Angels, are Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in a Glass or darkly, but Face to Face, and live free from all Calami-

Marties, Miseries, Dileales, Labours, and Grieffs;
and with ineffable Joy and Comfort, celebrate
God's praise to all Eternity. For the World is
but a Vale of Tears, and this Life is full of all
sorts of Miseries, but God in the Life to come
will wipe them all away, and Death shall be
swallowed up in Victory; and he will take a-
way the reproach of his People from off the
Earth; *Isaiah 25. 8. He will swallow up Death*
in Victory; and the Lord will wipe away Tears
from off all Faces, and the Rebuke of his People
shall he take away from off all the Earth; for the
Lord hath spoken it. In so great Felicity shall
the righteous live for ever, and receive a
Kingdom of Glory; for which Saint Paul saith,
That we must thro' much Tribulation enter into the
Kingdom of Heaven: And of this Kingdom we
are Heirs, and Sons of the most high God:
For David affirms as much; *Thou, O God, hast*
made him to have Dominion over the Works of thy
Hands; thou hast put all things under his Feet. In
Heaven we shall be free from the thoughts of
Sin, and assaults of the Devil, and be so secure,
that we shall fear no Evil, for the Lord will rule
us with his Right-Hand, and defend us with
his Holy Arm. Also considering our own great
unworthiness, we might with the Prophet Da-
vid break forth into the Praises of God, *Psalms*
144. 3. and say, Lord, what is Man that thou ta-
kest Knowledge of him, or the Son of Man that thou
makest account of him? Now as the Prophets
do stir up the Peoples Minds to serve and ho-
nour God, by setting before them the Temporal

ral Blessing of this Life, and thereby giving them an earnest of greater Blessings to come so is the happy Estate of Everlasting Life described unto us by such earthly comparisons, as our natural capacity can conceive; that we be holding in mind and Contemplation, those wonderful Joys which we can conceive; may grow into admiration of those Heavenly and inexpressible Excellencies which are altogether past our apprehension and far beyond our reach and understanding. For as Spiritual Blessings do far surpass Corporeal Blessings, so Heavenly Joys do far exceed all earthly Glory; yea, and those stately secrets of another Life are so much hidden from Flesh and Blood, that all the Learning of the wise Men of the World, can come nothing near them; that in this case they may truly say with the Astrologers of King Nebuchadnezzar, Dan. 2. 11. *It is a rare thing that the King requireth, and there is none other that can shew it before the King, except the Gods whose dwelling is not with Flesh.*

But let us a little behold what Flesh and Blood hath set down concerning these Joys of Heaven. In the *Turkish Alcoran*, thus the Joys of Heaven are set down. Their Prophet promises them Garments of Silks of all sorts of Colours, Bracelets of Gold and Amber; Parlours and Banqueting Houses upon Floods and Rivers, Vessels of Gold and Silver, Angels serving them, bringing Milk and Wine in Gold and Silver; Lodgings Furnished, Cushions, Pillows, and Down Beds, most beautiful Women

to accompany them ; Gardens and Orchards with delightful Arbours, Fountains, Springs, all manner of pleasant Fruits, Rivers of Milk, Honey, and Spiced Wine ; all manner of sweet Odours, Perfumes, and Fragrant Scents ; and to be short, whatsoever they shall desire to eat.

Thus fleshly People have a fleshly Religion, and a fleshly Paradise to inhabit ; and sensual men have imagined the Joys of Heaven according to their sensual delights ; and yet to them that have any Sense or Reason, it cannot chuse but seem to end all in a Fable. These Joys are seen in Princes Courts, these Joys are seen in the Turkish Kingdom, but the Joys of Heaven are such, that no eye hath ever seen them.

But to leave these deceived Turks to their false and feigned Joy, let us consider what others have imagin'd, not much unlike to this, which is expressed by way of Comparison ; of a poor man's miserable estate, suddenly chang'd into most unlookt for Happiness ; whereby the Joys of another Life may appear by the miseries of this : As if a poor Man that was out of his way, wandring alone upon the Mountains, in the midst of a dark and tempestuous Night, far from Company, destitute of Money, beaten with Rain, terrified with Thunder, stiff with Cold, almost famished with Hunger and Thirst, and near brought unto Despair with a multitude of Miseries, should in the twinkling of an Eye be placed in a goodly, large and rich Palace, furnished with all kind of clear Lights, warm Fire, sweet Smell, dainty Meats, soft Beds,

Beds, Pleasant Musick, Fine Apparel, and Honourable Company, all prepared for him; and attending his coming to serve him, to Honour him, and to Anoint and Crown him a King for ever. Beholding the Miserie of this Life and the Joys of another; yet this is but an Imagination, and the Wit and Wisdom of Man can devise a great deal more; and yet all far inferiour in degree to those true Joys that hereafter shall be found. See how the Invention of Men blinded with their natural conceits, run all upon outward comforts, and sensual Joys, all for the Body; and as for the Soul, that is not once remembred: Now from the Devices, Inventions and Imaginations of Men, all which come nothing near the Matter; let us come to hear the Revelation of the Scripture, and if any where this blessed Estate is to be found, we shall read of it in the Book of the *Revelations*; wherein tho' many things be hard and intricate, and passing Mens understanding; yet is this matter lively described after a measure, and in a sort, under the Name of the City of God, and the Heavenly *Jerusalem*. And strange it is that those matters that neither Eye hath seen, nor Ear heard, nor ever entred into the Heart of Man, should so much be opened and revealed, as there we read.

First then, Let us speak concerning the Place, next the State or of Joys thereunto appertaining. The Place is Heavenly *Jerusalem*, the City of God, the Land of the Elect, which the Apostle describeth after this manner. *And*

I John

1 John, saith he, saw the Holy City, New Jerusalem, come down from God out of Heaven, prepared as a Bride Trimmed for her Husband: Whereof the Prophet Isaiah speaketh in the Person of God, Chap. 65. 17. For lo, I will create new Heavens, and a new Earth; and the former shall not be remembred, nor come into mind. But be you glad and rejoyce for ever in the thing that I shall create. For, behold, I create Jerusalem, a Joy. And I will rejoyce in Jerusalem, and joy in my People, and the Voice of Weeping shall be no more heard in her, nor the Voice of Crying: And where we shall sing no more the Song of Babylon, but the Song of Sion, saying, Holy, holy, holy, Lord God of Heaven and Earth.

Of this heavenly Kingdom we may say with David, Psal. 84. 1, 2. How amiable, are thy Tabernacles, O Lord of Hosts! my Soul longeth, yea, even fainteth for the Courts of the Lord, my Heart and my Flesh cryeth out for the Living God. Blessed are they that dwell in thy House, they will be still praising thee, for a Day in thy Court is better than a thousand. I had rather be a Door keeper in the House of my God, than to dwell in the Tents of the Wicked; These be the Tabernacles of Health and Security: The Lord himself saith thus, Isaiah 32. 18. My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, Of this the Lord saith, Ezek. 34. 14. I will feed them in a good Pasture, and upon the high Mountains of Israel shall their Fold be; there shall they lie in a good Fold, and in a fat Pasture shall they feed, upon the Mountains

rains of Israel, and shall possess a Kingdom which can not be shaken.

And this Kingdom of Heaven is such a Kingdom, that it is past thought; it is very Spacious, it is a Paradise, it is a Kingdom of Grace, it is the Kingdom of Glory, it is the Kingdom of our God, the Kingdom of Christ, a Cœlestial Kingdom, a Kingdom not made with Hands, but an immortal Kingdom, because it is established by Grace. It is a Kingdom, which hath a King that never dies, nor is subject to change, and at whose Right-hand are Pleasures, World without end. It is all glorious within, the Gates are of Pearl, and the Coverings are all of fine Gold, and the Pavements are of precious Stones; our Meat shall be *Manna*, which is the Angels Food, our Drink shall be Wine, our Musick Quires of Angels; and if we desire Voices, there shall be the *Seraphims* and *Cherubims*, with the Twenty four Elders, falling down, and saying, *Holy, Holy, Holy, Lord God of Hosts.*

And if we are loth to go to this place, it is because we do not know how to come thither, even as a Child that will cry to go from the Mother to the Nurse. This Kingdom is that of which *David* saith, *Psal. 27. 13. I had fainted unless I had believed to see the Goodness of the Lord in the Land of the Living.* In which we believe we shall see so many, and so great good things of the Lord, prepared for them that love and expect him. For since the beginning of the World, Men have not heard, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waited

mitted for him. Psal. 36. 7, 8. How excellent is thy
loving Kindness, O Lord! Therefore the Chil-
ren of Men put their Trust under the Shadow of
thy Wings. They shall be abundantly satisfied with
the fatness of thy House, and thou shalt make them
Drink of the Rivers of thy Pleasures: For with
thee is the Fountain of Life; in thy Light shall we
see Light. This is that City which is spoken
of in Revel. 21. 21. and so forwards, of which
St. John saith, The twelve Gates are twelve Pearls,
every several Gate was of one Pearl, and the Streets
of the City were pure Gold, as it were Transparent
Glass. And I saw no Temple therein, for the Lord
God Almighty and the Lamb are the Temple of it.
And the City had no need of the Sun, neither of
the Moon to shine in it; for the Glory of God did
lighten it, and the Lamb is the Light thereof.
And there shall be no Night there, and they need
no Candle, neither the light of the Sun, for the
Lord giveth them Light, and they shall Reign
for ever and ever. Of this Heavenly City
speaketh the Prophet Isaith: In this Mountain
shall the Lord of Hosts make to all the people a
Feast of fat things, a Feast of Wine on the Lees,
a Feast of fat things full of Marrow, of Wine on
the Lees well refined. David resolves thus: As
for me, I will behold thy Face in Righteousness, I
shall be satisfied when I awake with thy Likeness.
Thou wilt shew me the path of Life, in thy presence
is fulness of Joy, and at thy Right Hand are Plea-
sures for evermore. This is the Holy of Holies,
it is Holy in respect of the Glorious Company
that is in it: for there are none but Saints and
Angels.

Angels; and it is most Holy, because the sacred Presence of the Deity is there.

O glorious Banquet! O Heavenly Seats! O Eternal Mansions! in which the Souls of the Blessed are always replenished, and abound with all Godly Joys, and being adorned with Crowns, they shall assist the Angels sitting in a Regal Throne, worthy of Eternal Life, and which is the highest Happiness of all, they shall enjoy continual Conversation with Jesus Christ, with his Arch Angels, Angels, and the higher Powers, Thrones, Dominions, Principalities and Powers, that exceed all Gold, precious Stones, and the bright Rays of the Sun.

As for the King of Heaven, nothing can be said sufficiently, for he exceedeth all Hearts and Thoughts. If *Peter* who saw our Saviour's Transfiguration in the Mount, in a Cloud, that was but an Image of the Glory that was to come, saith unto Jesus, *Master, Is it good for us to be here*, rejecting all Worldly Pleasures from his mind, in respect of that; What shall we say, when the very Truth shall appear and we have the Fruition of the same? Likewise we may behold the Blessed Estate of those that shall enjoy the Life to come. You are come to Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly, and Church of the First-Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Medi-

ator

ator of the new Covenant. *Heb. 12. 22.* And how this Heavenly City and new *Jerusalem* is described, we may read it notably set down in Chap. 21. of the *Revelations*, where, by divers earthly Similitudes, the Glory thereof is shadowed, setting forth the same by those things which make earthly Cities famous and admirable; as the great compass and height of the Walls and stately Buildings, the gorgeous Furniture thereof, Jewels and precious Stones, pleasant Rivers, and the Tree of Life in the midst thereof, no Light in the City. But let us behold the order and frame of the City, as we may read in the aforesaid 21st Chapter of *Revelations*, whither still I refer you. The Matter declared is as followeth, beginning at verse 12. *This City Jerusalem had a great Wall, and high, and at the Gates twelve Angels and the Names written, which are the twelve Tribes of Israel. On the East Side there were three Gates, and on the North Side three Gates, and on the South Side three Gates, and on the West Side three Gates; and the Wall of the City had twelve Foundations, and in them the Names of the Lambs Twelve Apostles: And the City lay Four Square, and the Length is as large as the Breadth of it, and the Length and Breadth and Height of it are equal; and the Building of the Wall of it was of Jasper, and the Foundation of the Wall of the City was garnished with all manner of Precious Stones, and the 12 Gates were 12 Pearls, and every Gate is one Pearl, and the Streets of the City are pure Gold as shining Glass. The Names of the precious Stones are further there recited.*

Oh glorious City of God! *Pfal. 46. 4. Psal. 36.*
There is a River, the Streams whereof shall make glad
the City of God, the Place of the Tabernacles of the most
High, out of which thou, O Lord, shalt make them
drink of the Pleasure.

A torrent of Pleasure, a full Cup running over;
 in which the Saints of God rejoice in Christ, cloath-
 ed in White, and following the Lamb, wherefo-
 ever he goeth; and with the Angels Sing to the
 Lord, saying, *Salvation to our God, which sitteth*
upon the Throne, and to the Lamb, Amen. Blessing
and Glory, and Wisdom, and Thanksgiving, and Honour,
and Power, and Might be unto our God for ever and
ever. Amen.

You see in these Words, how glorious the
 City of God is, the Walls of Jasper, the Foun-
 dations of precious Stones, the Gates of Pearls,
 the Pavements of pure Gold. And if the Walls,
 Streets, and Gates be such, how much more
 joyful, comfortable and inexpressible are those
 things within the City? For we may assure
 our selves, there are many hidden Treasures,
 and matters of far more account. Many things
 spoken of the outward Palace, but those things
 which are within are unsearchable. According
 to *Rev. 2. 17,* *To him that overcometh, will I give*
to eat of the hidden Manna, and will give him a
white Stone, and in the Stone a new name written,
which no man knoweth, save he that receiveth it:
 So secret and hidden are the things within the
 City.

This Jerusalem is called a Kingdom, *Luke*
22. 19. Therefore (saith Christ) I appoint unto
 you

you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my Table, in my Kingdom, and sit on Thrones judging the twelve Tribes of Israel. And to comfort the godly in all Wants, Distresses and Necessities in this World, Christ saith unto them, Luke 12. 32. Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom: And what greater Preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one shall be a King, as we read, Rev. 3. 11. Behold, I come quickly; hold that fast which thou hast, that no man take the Crown: And that which the Apostle speaketh of himself, in the 2 Tim. Chap. 4. Verse 7. I have fought a good Fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, Rev. 4. 10. And the Four and twenty Elders cast down their Crowns before the Throne of God. If earthly Princes want no worldly Joys, yet they that wear Crowns in Heaven, shall far more abound in all Happiness.

The greatest Joys on Earth, are of least account in Heaven; for all shall be Crowned. 2 Tim 4. 8. Henceforth is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing.

God's Kingdom is not shaken, as our earthly Kingdoms are: Nor is it to be compared to our Terrestrial or Temporary Kingdoms; no. he hath left those Kingdoms to the Sons of Men,

Men, as to *David*, *Solomon*, *H-zekiah*, and *Jerusalem*. like, His Kingdom, is not made with hands, which it is past our Imagination, and contains in all that can be wished or desired; and therefore did *Abraham* forsake his own native Country, his Kindred, and his Father's House, to go into a Land he knew not wither. And why did *Moses* forsake *Egypt*, and not only that, but refused to be called the Son of *Pharaoh's* Daughter? why did so many Patriarchs Prophets Saints, and holy Men and Women, leave their ancient Houses, Riches, and lay down their Treasures at the Apostles Feet; and wander up and down in Wildernesses, and in Mountains, and hide themselves in Dens and Caves of the Earth? Surely for this cause they had respect unto the recompence of reward, and that was *Regnum Dei*, the Kingdom of God, this Heavenly Mansion, where they desired to be, and were assuredly they should see the Goodness of the Lord in the Land of the Living, which hath a Crown that never fadeth, and Salvation that never endeth; an Inheritance immortal, and a Habitation perpetual. *Jerusalem*, where God would be worshipped and in which King *Solomon* built the Temple seated in that place, which we now call the Holy Land, was in times past so famous, that all Nations had recourse thither! both because of God's Worship and Service perform'd there and his manifold gracious Blessings procured thereon; and therefore is the Kingdom of Heaven compared to this, and called the new *Jerusalem*.

Jerusalem. Likewise also *Canaan*, that plentiful Land, which flowed with Milk and Honey, which was the Land that was promised to the People of *Israel*, is compared to this Heavenly Habitation. But as many died short of it, and never entered into the Land of *Canaan*, some for Murmuring, some for Whoredom, some for Idolatry, some for one offence, some for another; so altho' we hear of the Joys of Heaven, and of this new City, and many would enter therein; yet for their manifold offences in this time of their Life and Tryal, many are debarred from thence, and few are made the Citizens of Heaven; therefore if we expect to come to this place of Happiness, we must first be reconciled to God by true Repentance; we must come with Jesus Christ in our Hearts by Faith, and plead his Merits, Death and Passion, and so enter into his Joy. Thus much for the Place, now for the Commodities,

The Heavenly Joys of the Soul.

THE Commodities or Joys, which belong to this Heavenly *Jerusalem*, first concern the Soul, which is the principal part of Man.

Secondly, The Body; for the Body being joined to the Soul, shall be partaker of this inestimable and everlasting Happiness, that in Body and Soul, the whole may receive his full Perfection, as he was at first created perfect, And as it is the chiefest delight of the godly to serve God especially in the Church, and in the Congregation, but in this Celestial
Jerusalem,

Jerusalem, there shall be no Temple, no Church And I saw no Temple therein. How then? What the Presence of God himself shall be unto them instead of a Temple and Church. For the Lord God Almighty, and the Lamb are the Temple of it; and therefore why should Men be so loath to go into this Joy, which is so unspeakable And as St. Ambrose saith, Where we shall, have in that Coelestial Mansion, no Joy by measure as in a Glass or Cup, no, but a River of Joy and Comfort; we shall be overcome with Joy; and the Joy is as it were wings to the Soul to fly thro' this Valley of Misery and Adversity; for as long as the Soul is in the Body, it is but as in a Prison like a Bird in a Cage, not having her usual Liberty.

Thus in the Presence of God shall be all Happiness, and at his Right-hand there are Pleasures for evermore. And it is said the Four and twenty Elders fell down before him that sat on the Throne, and worshipped him that liveth for evermore, and cast their Crowns before the Throne: So shall the Saints in Heaven continually sing forth God's Praise, Rev. 7. 4. *And the Hundred Forty and Four Thousand, which had the Name of God in their Foreheads, do sing a new Song before the Throne, and no man could learn that Song, but the Hundred Forty and Four Thousand which were redeemed from the Earth And they were Cloathed in long white Garments having Palms in their Hands, Verse 9. They cried with a loud Voice, saying, Salvation was ascribed to him that sitteth upon the Seat of our*

God. And all the Angels stood in the compass of
the Seat, which fell before the Seat on their Faces;
and worshipped God, saying, Amen. Blessing
and Glory, Wisdom, Thanks, Honour, Power,
and Might, be unto our God for evermore. Now
shall the Mind, Heart, Thought, and Imagi-
nation of those that are thus blessed, be filled
with abundance of Spiritual comfort. For
now we see as St. Paul saith, as it were in a
Glass: But then shall we see face to face,
Rev. 22. Then shall all terrour and darkness
of Ignorance be taken away; then shall we
not desire as now we do in this Life, to see
God, as the Prophet David speaketh, *My Soul*
hirsteth after thee, like as the Hart desireth the Wa-
ter Brooks, so longeth my Soul after thee, O God,
yea, even for the living God; when shall I come to
appear before the presence of God? At that time
shall our desire be fully satisfied; and that
which was denied the Prophet Moses, to see the
Glory of God in this Life, shall then be granted
to every one that there shall be placed.
Then grief of Mind, and sorrow of Heart
shall be utterly removed; no Weeping, no
Mourning, no Lamentation to be heard thro'-
out that holy Mountain. Behold, saith the Pro-
phet in the Person of God, *Isaiah 65. 14. My*
Servant shall sing for Joy of heart: I will joy in
my People, and the Voice of weeping shall be no
more heard, nor the Voice of crying, Rev. 21. 4.
For God shall wipe away all tears from their eyes.
and there shall be no more sorrow, neither shall
there be any more pain, for the former things are
H passed

passed away. That is; those things which we suffered in this Life shall not molest us any more. Then shall Sorrow never be felt, nor Complaint heard, matter of Sadness shall never be seen, neither shall evil Success at any time be feared. No cause of Fear, no cause of Grief, for they shall possess thee, O Lord, which are the perfection of their felicity. In him shall we find all Knowledge, Wisdom, Beauty, Riches, Nobility, Goodness, Delight, and whatsoever besides either deserveth Love and Admiration or worketh Pleasure and Content. All the powers of the Mind shall be filled with the Sight, Presence and Fruition of God; all the Senses of the Body shall be satisfied. God shall be the universal Felicity of all his Saints, containing in himself Felicities without number.

He shall be a light to our Eyes, Musick to our Ears, Honey to our Mouths, most sweet and pleasant Balm to our Smell: He shall be Light to our Understanding. Content to our Will, continuation of Eternity to our Memory. In him we shall enjoy all the varieties of things that are delightful here, and all the true Pleasure and Joys that content us now. Finally the Soul shall be restored to the Image of God in a full Measure, as it was first created, and be thoroughly beautified and adorned with Righteousness and Holiness, all Heavenly and Spiritual Graces. The Consideration whereof must needs be a great Comfort to the Children of God, and cause them the more chearfully to undergo the Troubles of this Life.

The Heavenly Joys of the Body.

TH E Commodities and Privileges of the Body, also thus united to the Soul shall be many : And first to begin with that which I find in the Text And the City had no need of the Sun, or of the Moon to shine in it that is, there shall be seen no chrtly wants ; for what a great temporal Blessing is the heat of the Sun ? which bringeth forth the Fruits of the Earth for Man's Food, and without which all things seem to be sad and lowering but then shall we not need this Benefit ; for the presence of God shall be more comfortable, and the Glory of God shall supply the want of the Sun and Moon.

All things then shall be ministred unto us abundantly that we shall not once think of any Want, or any Comfort of this Life whatever as the Prophet Isaiah doth worthily express it Chap. 49. 10. They shall not hunger nor thirst, neither shall the heat nor Sun smite them, for he that hath Mercy on them shall lead them, even by the Springs of Waters.

Here the Body has need of rest, but there shall be no Night, neither any need of rest : Here for fear of Thieves and Enemies, our Houses, and Gates of Cities are shut, but there the Gates shall not be shut, but always open ; because no fear of Enemies, no fear of future hurts and dangers. They that are oppressed here, had need of de-
H 2 fence

fence, of help and comfort, which hardly is where
 to be had in this World. *But there shall violence* old.
no more be heard of, there shall every one's cause neve
be heard, and every wrong shall be righted: For tha
there shall be no Curse. For not only the Curse ther
 of sin shall be cut off, but all occasions of sin hap
 shall be far removed from us, and we shall be out
 thoroughly reconciled to God, and enjoy per- Life
 fect Peace. As no grief of Mind, so no dis- Lof
 ease of Body shall molest us, neither shall whi
 there be any use of Physick. All Infirmities und
 shall be turned into Perfections; and all Deform cor
 mities shall have an end. That which is now Lif
 the mighty Conqueror of Mankind, that is Th
 Death, shall then be trodden under foot: For fro
 Death shall be swallowed up into Victory, that all
 with comfort we may say, *O Death, where is* sha
thy Sting? O Grave, where is thy Victory? And ful
 that which our first Parents could not taste of ne
 nor so much as touch, that is *of the Tree of* th
Life: For though they tasted of the Tree of in
 Knowledge of Good and Evil, yet they were an
 soon cast out of Paradise, lest they should put te
 forth their hand, and take of the Tree of Life r
 also and eat, and live for ever, *Gen 3 22.* in th
 this *Jerusalem*, even in the midst of the Streets
 of it shall be the Tree of Life, and a common T
 Passage unto it. *1 Cor. 15. 52.* For this corruption
 shall put on incorruption, and this mortal shall put
 on immortality. Thus shall there be mirth with-
 out sadness, health, without sickness, strength
 without weakness, light without darkness,
 felicity and all goodness, without any evil.
 where

where Youth flourisheth that never waxeth old. Life that knoweth no end, Beauty that never fadeth, Love that never cooleth, Health that never diminisheth, Joy that never ceases; there shall be no pleasure without pain, and all happiness without any change, and Life without the reach of Death, for there shall be Life everlasting. Now man grieves for the Loss of his Body, and Delights of the World, which Faith alone doth ease, that promises an undoubted Restitution of the Body, to a better condition, and assures him of an everlasting Life, in which shall be everlasting Blessedness. Then (as I formerly said) shall the Body be from all Corruption and Mortality, and all other casualty, melody, pain or grief: Men shall then be like Angels free from want and full of all felicity: They shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living Fountain of Waters. *And God shall wipe away all tears from their eyes, Revel 21. 4. I saw no Temp'le therein, that was made with hands, saith St. John, for the Lord God Almighty, and the Lamb, are the Temple of it: Revel. 22. 23. And the City had no need of the Sun, neither of the Moon to shine in it, for the Glory of God did lighten it, and the Lamb is the Light thereof. And there shall be no more curse. but the Throne of God and of the Lamb shall be in it, and his Servants shall serve him, they shall see his face, and*

fence, of help and comfort, which hardly is to be had in this World. *But there shall violence no more be heard of, there shall every one's cause be heard, and every wrong shall be righted: For there shall be no Curse.* For not only the Curse of sin shall be cut off, but all occasions of sin shall be far removed from us, and we shall be thoroughly reconciled to God, and enjoy perfect Peace. As no grief of Mind, so no disease of Body shall molest us, neither shall there be any use of Physick. All Infirmities shall be turned into Perfections; and all Deformities shall have an end. That which is now the mighty Conqueror of Mankind, that is Death, shall then be trodden under foot: For Death shall be swallowed up into Victory, that with comfort we may say, *O Death, where is thy Sting? O Grave, where is thy Victory?* And that which our first Parents could not taste of, nor so much as touch, that is of the Tree of Life: For though they tasted of the Tree of Knowledge of Good and Evil, yet they were soon cast out of Paradise, lest they should put forth their hand, and take of the Tree of Life also and eat, and live for ever, Gen 3 22. in this *Jerusalem*, even in the midst of the Streets of it shall be the Tree of Life, and a common Passage unto it. 1 Cor. 15. 52. *For this corruption shall put on incorruption, and this mortal shall put on immortality.* Thus shall there be mirth without sadness, health, without sickness, strength without weakness, light without darkness, felicity and all goodness, without any evil, where

where Youth flourisheth that never waxeth
old. Life that knoweth no end, Beauty that
never fadeth, Love that never cooleth, Health
that never diminisheth, Joy that never ceases;
there shall be no pleasure without pain, and all
happinefs without any change, and Life with-
out the reach of Death, for there shall be
Life everlasting. Now man grieves for the
Loss of his Body, and Delights of the World,
which Faith alone doth ease, that promises an
undoubted Restitution of the Body, to a better
condition, and assures him of an everlasting
Life, in which shall be everlasting Blessedness.
Then (as I formerly said) shall the Body be
from all Corruption and Mortality, and
all other casualty, melody, pain or grief: Men
shall then be like Angels free from want and
full of all felicity: They shall hunger no more,
neither thirst, neither shall the Sun light on
them, nor any heat; for the Lamb which is
in the midst of the Throne shall feed them,
and lead them unto the living Fountain of Wa-
ters. *And God shall wipe away all tears from
their eyes, Revel 21. 4. I saw no Temp'e therein,
that was made with hands, saith St John, for
the Lord God Almighty, and the Lamb, are the
Temple of it: Revel. 22. 23. And the City had
no need of the Sun, neither of the Moon to shine
in it, for the Glory of God did lighten it, and
the Lamb is the Light thereof.* And there shall
be no more curse, but the Throne of God and
of the Lamb shall be in it, and his Servants
shall serve him, they shall see his face, and

his Name shall be in their Fore-heads. Oh the Joy! Oh the sweet Harmony and Melody On the heavenly Musick which is sung by the Quire of Angels in the Church Triumphant would ravish a Soul on Earth, if he heard it we know that here on Earth we have Musick that delighteth the Ear of Man very much but the Musick which is above, no Ear hath heard. St. Basil saith, It is more sweeter than Devotion; nay, more sweet than Contemplation, and far sweeter than all things in this World can be.

Let us therefore be converted to God with all our hearts, and say, *Oh how great is thy goodness which thou hast wrought for them that trust in thee, before the Sons of Men.* And let us with joy exalt our selves, *Psal 42. 1. Even as the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God: My Soul thirsteth for God, for the Living God; O when shall I come and appear before God; There is nothing so bitter or sharp in this Life, but will be sweetened in Contemplation of the Joys of Heaven, and of Eternal Life; for in Heaven there is neither Death, nor Mourning, Weariness nor Weakness, Famine nor Thirst, Corruption nor Want, nor Sadness at all; so as we may rather be able to say, What is not there, than What is there? As it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, the Things which God hath prepared for them that love and fear him.*

There.

Therefore let no man that hath lived uprightly
 fear to die, or doubt of the joys of Heaven;
 for as we are all born, so we must all die: And
 shall any man think to get that by Favour,
 which God only hath himself by Nature, Im-
 mortality? No, we must change this Life,
 and for this mortal Habit, put on an immor-
 tal Habit, which never fadeth.

The Godly in this Life are as Warriours,
 when they shall come to their own possession;
 now they are in the Skirmish, then shall they
 be crowned Conquerors; now they are in the
 Tempestuous Sea, then shall they be in the
 quiet Haven: now in the Heat of the Day,
 then shall they be in the rest of the Evening;
 Now they are absent from Christ tho' in affec-
 tion they are present with him, then shall they
 follow him whithersoever he goeth; now they
 suffer trouble tho' their Life be hid with Christ in
 God, but when Christ shall appear, they shall also
 appear with him in glory. And then also they
 shall receive an incorruptible Crown of glory,
 according to that which was pronounced by a
 Voice from Heaven, Revel. 14. 13. *Write, Blef-*
sed are the dead which die in the Lord. Even so
 saith the Spirit, for they rest from their labours,
 and their works follow them: And what joy will
 thy Soul receive in that Day, when we shall
 be presented before so honourable and infinite
 a multitude, before the Seat and Majesty of
 the holy and blessed Trinity, with recital and
 declaration of all the good Works and Travels
 suffered for the love and service of God, when
 there

there shall be laid down in that honourable Consistory, all thy Virtuous Deeds, all thy Labour thou hast taken in thy Calling, all thy Alms and Prayers, all thy Fasting, all thy Innocency of Life, all thy Patience in Injuries, all thy Constancy in Adversities; and for the further Comfort, and in a manner wonderful astonishment; as the wicked shall be vexed with horrible fear, when they shall see the righteous stand in great boldness, and they shall curse their foolishness and madness, for tormenting such unjustly whom they thought nothing worthy of honour, and yet now see them among the Saints of God. *So shall the Righteous in their Place go forth and look upon the carcases of the men that have transgressed Gods will and holy Law, Isaiah 66. 24* And looking back upon the dangers which they have passed, and wherein other men are yet in hazard, their joy shall be so much the more encreased; for they shall evidently see how infinite times they were ready to perish in this mortal Life, if God had not held his special hand over them. They shall see the Dangers wherein other Men are plunged, and the Death and Damnation that many of their Friends and Acquaintance have fallen into; the eternal pains of Hell is incurred by many that used to laugh and be merry with them in the World, when as they shall shine as Stars which have converted many unto God, *Dan 11.* As on the contrary, they that by evil Example and manifold Offences have been the cause of the downfall of many, shall suffer intolerable grief.

In earth no joy, or comfort so surpassing, strange but will breed a satiety and we be weary thereof for Man's Nature is given to nothing so much as to novelty: But, behold the joys of this *New Jerusalem* shall be so diverse that we shall never be satisfied therewith. We see in *Revel. 21. The Tree of Life bears twelve manner of Fruits, and gave Fruit every month; twelve manner of Fruits.* There is the diversity of their joy; giving Fruits every Month, there is the continual change, still pleasing thy mind with variety, and ravishing thy Senses with infinite Delight.

And this may make us more eager after those Joys, because we shall not be long without them. For the time of this Life is but short and the time of thy tryal in this World, is but in a manner a Moment. If our time here should be 1000 Years, what is it to one day there which has no Night: which, be it that it hath a Sun rising, yet it shall never have a setting; an entrance and a beginning there is unto those Joys, but the date thereof cannot be told. And as the Torments of Hell, are endless; so are the Joys of Heaven beyond all times; as they are remediless (for out of Hell there is no redemption) so are these Joys without all change; as they are comfortless, so do these exceed all manner of comforts, pleasures, and delights; all with-

our end, without number, without measure. Now them

Thus have I shewed you the Joys of the Kingdom of Heaven, in part, but their fulness cannot utter, nor you conceive, we can only guess at them: But that which I have already spoken is sufficient, for the satisfying of our infinite Desires, Edification, Comfort and Instruction. And if I should fill your Heads with my own Devices and Imaginations, I should but delude you. Again, be not desirous to know more than is fit and convenient: For when we have spoken all, or the learnedest of the World expressed all, yet none can fully utter the Truth of these Joys. For if no Eye has even seen them, or Heart of Man can conceive them, how is it possible for me to declare them. But that which we do know, let it be instructive and let us leave off to search where God will give no Understanding. Hidden they are and unknown, that we might the more earnestly desire them, for known things grow out of love. Hence

The consideration of these Joys already received, may be sufficient to establish and confirm us that there be not in any of us an unfaithful Heart, to depart from the living God. And who will deprive himself of those Joys if they were no other, but such as our own minds might imagine, our own hearts conceive. In this Case, let us be content there to make a stop where God's Word hath set a full point. And blessed be God, who to encourage us in a way of Godliness, hath given us a taste of these unutterable Joys, tho' it be but as it were under a Veil. Not

Now to shew you all these Joys and not apply them, seemeth altogether without use, and life. The profitable Instructions therefore that thence may arise, are more than I can utter; yet give me leave to recite some; and be not uneasie tho' I stay you a little longer, for to hear the Discourse of those things which pertain to the Kingdom of Heaven. I my self which have searched more perhaps than any of you, should be at a loss.

Suppose we are now busie in the Field at Harvelt, unmindful to come even to our own Houses, and surely this is a far better Harvelt, and a better Grain and Commodity than we can gather in. When it pleased God I wrote this for your Good, it was with comfort; and therefore I doubt not but that you that hear it, hear it also with comfort.

The first Instruction for our use, may be this to learn to grow out of love with the present World, and with the transitory Pleasure and Profits of the same; so that we may prepare our Journey to our long and wished home; and to those Houses and heavenly Habitations whose Leases shall never expire; to our heavenly Canaan; and to this new and most beautiful Jerusalem. Howbeit for the most part we are so bewitched with the glistering Joys of this present fading World, that no Exhortation or Persuasion will lightly prevail to withdraw our Minds from thence; which thing may lively be set forth to your view, By reciting of a Parable of the custom of a certain Commonwealth,

wealth, and Nation, which were wont to choose their King from among the poorest for a time ; but after a while when they were weary of him, their custom was to despoil him of all his Felicity ; yea, the very cloaths of his Back, and banish him naked into an Island of a fair Country, where bringing nothing with him, he lived in great misery, and slavery for ever. Which practice one King considering (for all other tho' they knew it yet through negligence minded it not) took care to prevent this misery thus : He saved every Day great Sums of Money from his idle expences, and secretly made over before hand a great Treasure into that Island, whereunto he was in danger daily to be sent.

And when the time came, that they deposed him from his Kingdom, and turned him away naked, as they had done others before, he went to that Island with joy and confidence where his Treasure lay, and was received with great Triumph, and placed presently in greater Glory than he was before.

This City or Common-wealth, is this present World, which advances to Authority poor Men such as come naked into this World and on a sudden, when they look least for it, pulls them down again, and turns them naked into their Grave, and so sendeth them to another World ; where bringing no Treasure with

to them they are like to find little Favour, but for rather eternal Misery.

The wise King that prevents this calamity, is every one which in this life, according to the Counsel of Christ, doth seek to lay up Treasure in Heaven against the day of their Death, when they must be banished hence naked as all the Princes of their City were. At which time, if good deeds follow them, then shall they be placed in much more Glory than ever this World was able to give them. But if they come without Oyl in their Lamps, then there is nothing to expect but, *I know you not.*

The Sum of Money is not so much our good deeds, as the forgiveness of our manifold offences, the amendment our sinful lives, That which we are so greatly in love with all the Apostle counsels us against *Love not the World, neither the things that are in the World, Job. 2.* He addeth the Reason, *because the World passes away.* But he that doth the Will of God abideth for ever. Heaven is not in this Life, and we must look to be weaned from this World if we ever look to attain it.

The Joy of Heaven and the Desire of the World are quite contrary; worldly pleasures hinder us from mounting up so high. And herein we may be resembled to the Grasshopper, which is born and bred, liveth and dyeth in the same ground.

The Grasshopper hath wings, and hoppeth up

up a little. but presently falleth down again. So many of us have often good motions unto Godliness, and the Life to come, again all is gone in a moment, and we return to our old Affections to this World as though all our Portion were only in this Life.

Those Fowls that feed grossly, never fly high, and they which feed their hearts with things below, cannot have their Affections in Heaven; the joys of Heaven being so excellent, and wonderful, that they might remove our heavy lumpish and grovelling desire after this World. The careless, earthly and worldly Mind, hath no Sight, nor Sense, nor feeling of these Joys, but as the Ox is fatted in the pasture, and the Bird singeth sweetly, and feedeth without fear, and suddenly the one is driven to the slaughter, and the other is taken in the snare; so they that be Wordly minded, are lulled asleep in security, until the time that Death striketh with his dart, and endless destruction overwhelm them. But where is that Man or Woman which can say with the Apostle, *I desire to be dissolved and to be with Christ, which is best of all* For they that say such things declare plainly that they seek a Country, Heb. 11. 16. *Desiring a better Country than is to be found in this World; that is, a Heavenly Country, and for them hath God prepared a City,* Heb. 13. 14. *For here we have no continuing City, no continuing Habitation.* Let us therefore seek this new Habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance

membrance of these joys teach us patience in afflictions, troubles and distresses. And if we desire to attain this Heavenly place, we must forsake this earthly Tabernacle, and while we live here on Earth we must pass thro' affliction, and be carried into Heaven by a fiery Chariot, that our Earthly Minds may be purged; that is, the black line of our sins which must be purged both out of our Mind and out of our Hearts. Christ he was not free from Affliction for he cryed out, *My God, my God, why hast thou forsaken me?* We must go first to Mount Calvary, before we can come to Mount Olivet, that is, from a Cross to a Crown, from Earth to Heaven: Our Graves are but so many Folds, which Death brings us unto, and keeps our Bodies till the Morning Sun of our Resurrection shall appear; for Death is but a Door of entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this Life is here, yet there shall all troubles, griefs and wrongs be abundantly recompenced, and the Apostle speaketh truly, *Rom. 18. 8.* The Afflictions of this present time, are not worthy of the Glory which shall be shewed unto us. In the 126 Psal. ver. 5. *They that sow in tears, saith the Psalmist, shall reap joy.* And he that now goeth on his way shall be weeping, and bearing precious seed; shall doubtless come and bring his Sheaves with him. Wee be to you, saith Christ, that now laugh, for you shall weep, and therefore happy shall they be in another World, who have in good causes suffered wronge, committing themselves unto

unto God. This time of heavenly Joys is compared unto Harvest: and what care doth every one take to provide good and choice Seed, that their Harvest may prove good? Thy seed is thy thought, thy words, thy deeds and conversation. Therefore let me *exhort* you, as the Apostle doth *Gal. 7. 6.* Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap; for he that soweth to the Flesh shall of the Flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap Life Everlasting: Look how we sow, so shall we reap; such as our Seed is, such our Harvest. The date of this our Life is but short, but the Remembrance of a Life well led, shall be comfortable, for ever and ever be an endless harvest.

The last thing in the aforesaid 21st Chapter of *Revel.* is, that there shall enter in this heavenly *Jerusalem* no unclean thing. And as the Prophetic of *Zechariah 14. 21.* *In that day there shall be no more the Canaanites in the House of the Lord of hosts.*

The *Canaanites* were a lewd peole, and for the same were driven out of the Land; and if they were not worthy to dwell on Earth much less shall be worthy to be received into Heaven. Dear Beloved, saith the Apostle *St. Peter, 1 Epist. 2. 1.* *Abstain from fleshly Lusts, bridle them, keep them under, for they war against the Soul.* *Colos. 3. 1.* *If then ye be risen with Christ, seek those things which are above, where*
Christ

Christ sitteth at the Right Hand of God. Set your Affections on things above, and not on things on the earth, and mortifie your immoderate Affections and evil concupiscence. Remember this peremptory Word, No unclean thing shall enter in there, Mat. 23. 12. Blessed are the pure in heart for they shall see God.

God grant us this Wedding Garment of holiness, that we may go in with the Bridegroom; for we know what befel him that wanted it, Phil 2. 12. *Let us work our own Salvation with fear and trembling; being desirous to receive a Kingdom which cannot be shaken: Let us pray for Grace to serve God, that we may please him with Reverence and godly Fear And seeing we have precious Promises, 2 Pet. 1. 4. And that more sure than Heaven and Earth, 2 Cor. 7. 1. Let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God. For as they that thus do his Will, shall enter thro' the Gates into the City and their right shall be to the Tree of Life; so without are Dogs, and all unclean Persons, Rev 22. 14. Let not my last Exhortation be forgotten among you, Enter in at the strait Gate; for it is the wide Gate, and broad Way that leadeth to Destruction, and many there be which go in thereat. Because the Gate is strait and the Way narrow that leadeth to life, and few there be that find it.*

To these, one of the greatest joys of all, is God's mercy, whereof we have a sweet taste
in

in this life: For were it not for that, none at all should enter into that place where those joys are to be found. For our first Parents, by God's just Anger, according to their Desert, were cast out of Paradise, and an Angel set with a Sword drawn to keep the way that no flesh should return thither, so the only gate to lead us in again is God's mercy: whereof as the Godly and the most righteous that are, stand in great need, so let none of us all ever abuse God's Mercy, lest we miss of the same. This Mercy is called the *rich Mercy* of God; for no Treasure is comparable unto it: and as it passeth all understanding, so cannot the deepest reach of men conceive any part of the depth or height thereof, the compass, the largeness, the wideness, and breadth of it is such, that it cannot be measured; and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of Man can speak it let Angels bring the Message, as we read, Luke 2. 14. *Glory be to God in the highest, and on Earth peace, good Will towards men.* The Lord of his goodness direct our Steps to his Throne of Mercy; and cloath us with this Garment of Mercy; and the Lord this day set his Print and Seal upon you.

Last of all for a conclusion, and for admonition. In brief, I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happiness. First, by the Virtue of Christ's Death, Death ceaseth to be any more a terror or plague, but it is made a blessing, and a passage between this and Eternal Life.

Life. Christ is the Key of our Graves, and hath opened the Kingdom of Heaven to all believers. The day of Death is only terrible, when it is joyned with the apprehension of God's Wrath, and we are not defended with the Shield of Faith. When we die, we should rejoice in the Lord, for the corruption of our Nature is quite abolished, and our Sanctification is then accomplished. By Death our present Miseries are removed, and the future prevented. What happiness is it to see the Glory of God's Majesty, face to face, to live and abide with God, and the Holy and Blessed Angels for ever? And when we are joyned to Christ by the bond of the Spirit in our Life-time, we shall eternally remain with him in unutterable Felicity. Likewise being once certainly assured in conscience of our being in Christ let Death come when it will we shall yet remain in the Covenant, and shall be reunited with him and taken up to everlasting Life: And whether we wake or sleep, or whatever we do, let us always bear in mind the end of our Life; and that we continually hear the sound of the Trumpet, *Arise ye dead and come to Judgment*, knowing that the power of Death lies in our sin; and therefore let us use all good means, that our sins may be removed and pardoned. And to weaken the force of Death, the best way is to humble ourselves, repent us of our sins, amend our lives, and to trust and rely upon the Mercies of God. that we may comfortably say with St Paul, *I live not, but Christ lives in me*, which we must find by the Testimony of our sanctified conscience,

ence that Christ my Redeemer by his Spirit governs according to his Holy Will. O how late is that hour for a man to begin to live well when he must of necessity die, and depart out of this Life? Doth any man think that God will be content, that we should lay our old and rotten bodies upon his Altar, when we have lived all our youthful time in our own delights? No sure, or do we think that when we have spent all our time and study to get wealth and honour and then in our old age when we can do nothing else, begin to pray and serve God? This will be a great cause when we examine our lives, how we have mispent it, to fear Death. What was the reason that Christ loved his Disciple *John* better than the rest? because he came to him in his youth, while he was young and lusty. Indeed God will not be our Staff in our Age, if we do not serve him in your youth. *Solomon* the wisest King that ever lived, gives his instruction to all posterity: Remember (saith he) *Thy Creator in the days of thy youth*: For our life is but a perpetual motion even from the Cradle to the Sepulchre: nor doth our Sleep hinder us in this our Journey: We must still remember our end, and have an eye upon Death, that hath an eye upon us at all times. We must not come into the World as *Cain* did in the Theatre, only to go of it again; Nor we must not think that God put *Adam* into the Garden to eat the Fruit, and take his pleasure, and to spend his time in idleness; no he put him into it to dress it, and look to it; for, saith God, *Thou shalt get thy living with the sweat of*

of

thy brows. Nor is the World made for man
 as the Sea was for the *Leviathan*, to take his
 pleasure and pastime in. No, we must labour
 to run in God's laws and commandments, which
 will bring rest to our Souls. He can never shoot
 well, that hath not his eye still upon the Mark
 or white; so no more can a man live well, that
 hath not his mind upon the day of his Death.
 It is a comfort of all comforts, especially to a
 godly man, to have hope and faith, to believe
 he shall rise again from the grave; and so their
 eyes to see those Friends again which Death
 hath separated; nor must we think that we shall
 arise voluntarily, but the sound of the Trumpet
 shall be the Voice, which is meant, the Voice
 of Christ by his Ministers the Angels. For he
 shall only speak the Word as a Judge doth on
 Earth, appoint a Summons. All must appear.
 For this day of Jubilee there shall be no more
 New Moons, as the Trumpets were used to be
 blown at, as the Prophet *David* speaks in the
 61st. Psalm. *No, but we shall have a new Earth*
and a new Heaven where dwelleth all Righteous-
ness, 2 Pet. 3. 13. When this Trumpet shall blow, it
shall be both loud and shrill: no ear but shall hear
the sound; the dampness of the Earth shall not
binder it, nor the depth of the Grave: accuse us:
No place though never so remote shall binder this
sound: For it shall be universal, and in every cor-
ner of the Earth shall this Trumpet be heard. For
 we must remember, that our bodies when they
 are in the earth, is but like sowing of seed;
 for we shall rise again. The Lord calls to man

by

by his Prophet Isaiah, sayin, Earth, Earth, Earth, hearthe Word of the Lord : put him in mind that he is but Earth. For at the first, Earth we were, and still we are Earth, and Earth shall be again, when God but speaks the Word. 1st, an ordinary Change by Death we must have. 2dly, An extraordinary Change at this Day by the Power of God for the Earth and the Heaven shall be changed by Fire. Death is but a Change, our Bodies shall be changed : for the Text saith, We shall be changed ; This substance of ours shall be altered at the last Day, though not with that Formality as our are to die and then be put in a Coffin, and then in a Grave : not by such Degrees ; but we shall be suddenly changed, in the twinkling of an Eye ; for Death is but the first step on Earth and then to Glory. We shall have also a two-fold Resurrection : First, of our Bodies from the Grave, and Secondly, of our Souls from Sin. Abraham, he confessed, and said O Lord give me but leave to speak this once, who am Dust and Ashes. First, then seeing we are but as the Dust of the Earth, the Earth must then obey when God calls, and render up her dead. So the Fire obeyed God's Command not to hurt the three Children in the Fiery Furnace, and yet had power to burn and destroy those that put them in : so the Sea obeyed God's Command, and was a Wall to the Children of Israel, and gave them then a miraculous and dry Passage. So the Earth

Earth and Sea must obey God's Voice at the last day, and give up their dead: *The Earth shall give up her dead.* And yet the Earth devoured some, as it did at God's Command, when *Corah, Dathan,* and his Company was swallowed up quick so at the last day of account God shall only say the Word, and all his Creatures must obey for the dew of Heaven is as the dew of Herbs. And as the dew of Heaven waters the Flowers in a garden, and the Sun causes them to grow, so will the dew of the Lord's Word, raise us up again at the last day: the dew of the Lord fall suddenly and unexpectedly, at the day of our Resurrection, even in the twinkling of an eye, in a moment; for the Trumpet shall but sound, and all shall arise. It is a divine work, and is past our Understanding therefore let us rather admire God's infinite Wisdom and Goodness, than be too curious to search into them. Then shall these corruptible parts of ours put on Incorruption, our natural Bodies shall be made glorious Bodies, though we have lain a long time in the Grave, mouldring and consuming away.

We know that every Night is the day's Funeral, and what is Morning, but the Day's Resurrection again? or like the setting of the Sun at Evening, which next Morning shall rise again? And we know when we set or put a Root into the Ground; it must lie all the Winter, and as we think dead; but in Spring time we see it revive by virtue of the Sun:

Sun: Just so will it be with us at the day of our Resurrection: For it is certain that he that can do the greater work, can also do the lesser; for God who made the World and also Man at first of nothing, can at the day of our Resurrection make us perfect Bodies again of something. Therefore, O Lord, I beseech thee, prepare me for the day of my Death, and whether it shall be by the messengers of Death, or by the Trumpet of thy Judgments, that at the last day when I shall rise again, I may behold thy glorious Majesty, with all the Royal Army of Holy Martyrs and blessed Angels, that I may not be found with a distracted and guilty Conscience, nor with the Reprobates, call to the Hills to cover me, nor to the Rocks to fall upon me: but that I may taste of the endless mercy, and so be received into thy Heavenly Mansion. Therefore, my Beloved, seeing we look for such things, let us be diligent, that we may be found of God, pure, spotless and blameless; *For seeing then that all these things shall come to pass, and be dissolved, what manner of Persons ought we to be in all holiness and Conversation of life?* Therefore let us labour while we live here on Earth, that we be found white as the Snow in *Salmon* and cloathed with the Robes of Christ's Righteousness. Alas what are we at the best, (as I have said) but Dust, Earth, and Ashes a Coffin of Coffins yea a Coffin for the Worms? A little Sicknels carries us away in our youth; and if we hold out a little longer, we consume and moulder away with old Age. We at the best are but like a painted

ainted Wall: one Winter-storm quite deface^s the Beauty of it: so one blast of Death carries us quite away to the Grave and the Earth again: therefore saith the Prophet, *The Dust shall return to the Earth as it was, and the Spirit shall return unto God that gave it*, Eccl. 12. 7.

And let all men remember this, that we shall rise again, and stand upon the earth: And then God will reward a sinner in that day, (if he die without Repentance) as if the sinner had but just committed the acts of sin at the same time *shall* will be found, altho' not preaching as he did on Earth, yet in the Condition he died: and we with the same sins, or with the same Righteousness, as we live or die in; for our Consciences will then accuse us, our Memories witness against us, and our reason will be our Judges at this Day. We shall have no more to say for our selves, than the Man in the Gospel who came to the Dinner without the Wedding Garment on; but mark I pray you, Being asked how he came thither, The Text saith, He was dumb, he was silent; he had not a word to say; his own Conscience accused him, and so he was bound hand and foot and cast into the everlasting Fire. And if we would have the Wedding Garment found upon us, we must first while we live here on Earth, labour to get Grace into our hearts and Faith in our Souls; we must wholly leave and forsake this sin of Covetousness. The Prodigal must forsake his sins of wantonness, we must do it presently as *Zaccheus* did, who came down hastily, and received Christ joyfully

I

joyfully ; and gave Satisfaction to those Men he had offended : We must not defer the time : No, we must with *Zaccheus* make our own Will and be our own Executors, and Christ our Overseer. *Behold, Lord, half my Goods I give to the Poor, and if I have done wrong to any, I will restore him fourfold.* God doth not regard the extension, but intention : not only our tongue, but the heart : We must not flubber over our Confession, we must not put away some sins and retain other. No, we must put the Sword to the Throat of sins, and cut them off ; and like *Phineas* pierce *Zimri* and *Cosbi* thro' and thro'. We must not (if we mean to appear before God blameless and spotless) leave even the sin of our own Bosom unrepented of ; no, not our beloved *Dalilab's* sins : And like *Naaman*, say *The Lord be merciful unto me for this sin, I do not think it, no, I had forgot it :* But pray with *David*. *Cleanse my Soul, even from my secret Sins.* Sins whether done to please my self or others ; yea, our sins as we have striven long to hide from God and Man, that now we have forgotten them our selves. O said *David*. *Forgive me the sins of my youth,* Psal. 27. My sins of Negligence, and of Ignorance ; there is no sin so small or little, but is able to cast us into Hell for ever ; there is no sin, which if it be unrepented of, but we shall one day render an Account of to God Almighty, else how should God's Justice

Justice be manifested, if Man's Offences be not punished? For the manifestation of God's glory will be such at this day, that we shall confess that his Justice is but justly and rightly fallen upon us; so it shall be with a wicked man at his Resurrection, he shall not have a word to answer for himself. Oh! What would *Dives* hath given, if he might have but sent to his five Brethren, to have warned them of the place of Torments which he was in. No, saith *Abraham*, it cannot be if they will not hear, and believe *Moses* and the Prophets, they will not believe, tho' one rise from the dead. A Day there is for Man, and a Day for God; and as there is a Day for Man's Account to be made up in; so there is a Day for God's Eternity to be shewn. God's Account is true, those live long that live well, *Isa. 65. 20. A Child shall die an hundred years old, and the old Man shall not live half his Days.* The meaning is, the gracious Child is the honourable old man: For where a young Man observeth God's Commandments doth not he believe more than the old man, that hath spent his whole time in Vanity. He that can give an account of his time, and the Life of his Experience, his frequent and fervent Prayer, his many Tears of Contrition shed for his Sins, his hearing Sermons and practising what he heard, and his often receiving the Lord's Supper; his Day shall be long in the Land: The young man in this case, is the old man, because he is the *first*

born by Regeneration and Reformation: Old Age is extracted from Youth; a young *Samuel* shall be called before an old *Eli*. We shall meet and see the ancient Patriarchs, as I have said, *Moses*, *Aaron*, *Abraham*, *Isaac*, *Jacob*, the old Prophet *Elijah*, *Jeremiab*, *David*, *Hosea*, *Isaiab*, *Je*, *Amos*: We shall likewise behold the twenty four Elders, the Holy Apostles, *Matthew*, *Mark*, *Luke*, *James*, *John*, *Paul*, *Peter*, and all the holy Martyrs, *John the Baptist*, *St. Stephen*; all those Infants which were slain by *Herod* with the Olive-branches in their hand, saying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven, and Earth are full of the Majesty of thy Glory.*

Now, who are the twenty four Elders? is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the twenty four Elders. Therefore let us cheer up our Spirits with *Jacob* and go up to the Land of *Goshen*, where we shall see our Brother *Joseph*, who will prepare all things necessary for our Occasions, and we shall then sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdom of Heaven.

Therefore I pray, do not put off the thought of this day of Death, as *Agrippa* did *Paul*, saying, *I will bear thee another time.* It was *Jerusalem's* Fault and Sin, that they remembered not their end; Death comes swiftly, not on Foot but on Horseback, and on a pale Horse: Let us therefore remember our Death, and leave sin, that sin may not leave us in the Grave: let us consider our latter end; let us be as the

Wise Virgins, to have the Oil of Faith in our Lamps that we may enter with the sweet Bridegroom of our Souls to the Land of Bliss and Eternal Happiness! Oh that our Minds were but answerable to God's mercies, for if we had as upright Souls as we have Bodies, then we should be persuaded to forsake this idle, sinful and wicked World, and account all as a dross with St. Paul, and desire to know nothing more than Jesus Christ and him Crucified; then sickness and Death may come as often as possible, and we shall not be afraid of it. For indeed we are not by Nature able to bear the pangs of Death well, untill we be schooled and instructed by sundry Tryals and Exercise in this Life. Our sincere Consideration before Death approaches, ought to appear: *First*, In Examination of our hearts and ways: *Secondly*, In the Confession of our sins, and manifold transgressions, which we from day to day have committed, and all the good we have omitted, and then likewise that God is just in his Judgments *Thirdly*, In begging and petitioning with unfeigned sighs and groans of the Spirit, for pardon and reconciliation in Jesus Christ.

A dying Man must not so much fix his mind on the Pangs of Death as on that blessed Estate of eternal Life enjoyed after Death; upon which he must fix the Eye of his Faith by Jesus Christ.

We must look upon Death in the Glas of the Gospel as it is a sweet sleep and entrance into Heaven; not looking upon it in the Glas

of the Law, or, as a Curse and Pit-fall to destruction: For Death of it self is nothing: It is our ill Consciencs that make us afraid; it is not the Coffin, the Sheet, the tolling of the Bell, and the weeping about us, make Death so horrible; as for Death it can do us no harm, for it is but a Passage to a better Life I would have every one upon their sick Beds to look for Death and take it patiently and willingly: My first reason is, because the Death of every Member of Christ is foreseen, and ordained by the special Decree and Providence of God, yea, the very circumstances thereof. *Secondly*, Then God's Promise, *Blessed are they that that die in the Lord, for they rest from their Labours, and their Works follow them.* Rev. 14. 13. *Thirdly*, He that dieth in Christ hath his Soul and Body really united to Christ according to the Covenant of Grace. And *Lastly*, God hath promised his special and blessed Presence to the sick and dying that are his, *Isaiah 43. 2. When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the flames kindle upon thee: For I am the Lord thy God, the holy One of Israel, thy Saviour.*

To die in Faith, is when a Man in time of his Death, with all his heart relies wholly on God's special Love and Mercy in his Son Jesus Christ. So did the Prophet *David* when he

he was greatly distressed, he encouraged himself in the Lord his God with a great deal of Faith, saying, *Remember the Word unto thy Servant, upon which thou hast promised and caused me to hope. This is my Comfort in my Affliction, for the World hath quickned me: My flesh and my heart faileth, but God is the strength of my heart, and my Portion for ever. As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That is when he feels Death comes upon him; he must fix his Eye of Faith on Christ.*

The very sighs, sobs, and groans of a believing Heart, are Prayers before God as effectual, as if they were uttered by vocal Intercession: Such as, *Lord thou hast heard the desire of the Humble, thou wilt prepare their Hearts, thou wilt incline thine Ear. He will fulfil the desire of them that fear him: He will also bear their Cry, and will save them.* Call to mind the last Words of a dying Man mentioned in the holy scripture, *O Lord, I have waited for thy Salvation, Father, into thy Hands I commit my Spirit, Lord Jesus, receive my Soul.*

Here is matter of great comfort, man's Misery then shall have an end then his Joys are at hand; yea even while he is gasping in Pangs of Death; then he is carried on a sudden by a Company of Holy and Blessed Angels, from Earth to Heaven, from his Cross to Paradise, from a World of Woe, Trouble, Affliction, Care, and Anxiety of mind,

to

to a Kingdom of Happiness, and Eternal Bliss in Heaven, where there is no fear, nor sorrow, Satan's envy, nor the World's malice, shall no longer offer to assail our Bodies or vex our hearts; and tho' Satan came to our first Parents *Adam* and *Eve*, in Paradise, and there tempted and deceived them, here he dare not come to attempt any: Oh how blessed is the change when in the very moment of misery joy enters. Imagine you were a poor Traveller in the night-time & out of your way, wandering alone upon the mountains, and far from any house or Company; destitute of money, terrified with thunder, stiff with cold, weather-beaten with rain and wind, wearied with labours, famished with hunger and almost brought to despair with a multitude of miseries: Mark, I pray you, this man upon a sudden in the twinkling of an eye, should be placed in a goodly large and rich palace furnished with rich and clear lights, warm fire, sweet odours, dainty meats, soft beds, pleasant musick fine apparel, honourable Company; and all these prepared for him, and to anoint and crown him King for ever? What would this poor man do? What would he say? Surely nothing, but rather in silence admire it, and weep for joy. Yet far happier than all these are the joys of Heaven, and surely so is the state & condition of every penitent man, which can, before he die make his peace with God, for then shall he be free from all earthly troubles which this world brings upon him, for while he lives here he lives but in a Vale of miseries.

Misery, and in a Valley of Tears, tost to and fro with every storm and wind: But he is happy who can say with Simeon, Lord, now lettest thou thy Servant depart in Peace. And with Thomas can say, My Lord, and my God. Then will our Saviour meet us, saying, Come ye blessed of my Father, Receive the Crown, Receive the Kingdom prepared for you from the beginning of the World. And no sooner art thou come into Paradise, this heavenly Mansion, but instead of Sorrow, we shall have joy, instead of trouble and affliction, peace and rest for our Souls; and for our company, we shall have Angels and Arch-angels to entertain and embrace us, with Arms of Love. Our Saviour performing his Promise in giving us a Kingdom; at which Meeting the Angels shall sing, the Blessed Saints rejoice, all Harps warble, all clap for joy; and our poor Souls ravish'd with delight; and if this be the Case and state of all penitent and true Believers, who shall not say, hasten thy coming, O Lord, come Lord Jesus, come quickly.

O let us present to the view of our Souls the blessed and happy Condition of the Life to come: and this will stir us up to every good and holy Duty; and comfort and cherish us in all conditions and estates whatsoever, while we live in this sinful World, and amongst this untoward Generation. What will a man care for crosses, losses, and disgraces in the World, that thinks of an heavenly Kingdom! What will a man care for ill usage in his pilgrimage of this earthly

earthly tabernacle, when he knows he shall be a King at home? we are all (in this time of our absence from God) but even strangers and Pilgrims upon Earth: Here in this Life we must suffer indignities, reproaches, scoffs. Yet all for our good, if we can endure it with patience, for in the end there is comfort, we shall have a better Estate to come, yea, in the highest Heavens, and all this in the mean time is nothing but a preparing us to the heavenly Kingdom, which holy *David* desired to be but a Door-keeper of, rather than to dwell in the Tents of *Kedar*: (*that is, amongst ungodly People*;) Let this be our comfort, howsoever we fare in this Life, that we have here but a little time to spend, and it must not be long ere we inherit the Kingdom of Glory: Alas! The Afflictions of this Life are not worthy to be compared to the Glory hereafter, *Rom Chap. 8. Ver. 18.* And therefore good old *Ignatius*, in a burning Zeal durst say, *Come Fire, Gallows, breaking of my Body, quartering of my Members, crushing of my Body, all the Torments of the Devil, let them come upon me, so I may enjoy this Treasure of Heaven.* So *St. Paul*, he counted all things, but dross in comparison of *Christ*; *I desire to be dissolved, and to be with Christ*, saith he: And well might he say it, that knew what a change would be one day; for never was cold shade so pleasant in hot Summer, never was easy Bed so delightful after Labour, as shall be the rest of Heaven to

an afflicted Soul, coming thither out of this Valley of Tears! Oh then! What Pains should we take to attain his Rest? Were it to run thro' Fire and Water; were it as to suffer every day new Torments; yea, the very Torments of Hell, yet should we be content. And how much more when we may buy it, and obtain it with Tears and Repentance, with a little sorrow for Sin, which we have brought upon our selves, by our disobedience.

Obedience, saith a Holy Father, is one of the first steps to Heaven; and to die in obedience, is to be willing and ready to go out of the World when God calls us: As in *Rom 14. 7, 8.* It is thus said, *None of us liveth to himself and no man dieth to himself: For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live or die, therefore we are the Lords.* Which Words teach us, that in the very Hour, when the pangs of Death are upon us, we should resign ourselves to the Will and Pleasure of Almighty God, who first made us and gave us Life; and as *David* did freely, with confidence say, *Into thy hands I commend my Spirit; thou hast redeemed it, O Lord, thou God of Truth.*

And he that will surrender his Soul into the hands of God and the Creator of it, must firmly believe that God can and will receive his Soul into Heaven, which none can do of himself, except the Spirit of God seal it to his conscience that

that he is Redeemed, Justified and Sanctified in Jesus Christ, and shall be likewise Glorified. We must not fear Death at all, and my reasons are these. *First*, in all our care we have occasion to shew our Obedience to God Almighty. *Secondly*, All future sin is prevented by Death. *St. Paul* saith, That the last Enemy that shall be destroyed is Death: That shews us that Death hath no more Power over Bodies and that our Bodies and Souls shall be united together again and receive a reward according to the Deeds we have done in the Flesh. *Thirdly*, Our Bodies are brought to a better and far more happy place and blessed Estate where we are free from all future Miseries and cease to be any more either active or passive in sin. *Fourthly*, It gives a Soul a free passage to the Coelestial Glory where we shall have the vision and fruition of God the Father who was our Creator, the Society of God the Son who hath been our Redeemer and Advocate, the Company of God the Holy Ghost who hath Sanctified us. Where sorrow is never felt nor complaint heard, matter of sadness is never seen, evil success never feared, but instead thereof, there is all good without evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impairerth, joy that never ceaseth: O did we but think of this glorious place afore hand, wherein are those heavenly Mansions prepared for us: Did we spend many thoughts upon it, until we come to the possession of it; O how would these heavenly Meditation ravish our Souls

Souls, as if Heaven entred into us, before we entred into Heaven! Thus I persuaded myself I have now won some? and whom I have won, the Lord in mercy keep; and so I discharge myself.

For we are all by our own Dispositions, like unto tottering Walls, still ready to fall. And therefore I wish I could say, as it was said to him that suffered with Christ, This Day shalt thou be with me in Paradise. And if this day your Hearts be thoroughly converted, surely this day you are in Paradise. It was no comfort to Adam and Eve, to remember they were in Paradise, seeing themselves now cast out. And if we are once placed in Paradise, then let us look to our standing, that we fall not: For as we are mortal, so we are mutable; Unconstant we are, God knows: the Lord make us stedfast. And the remembrance of those heavenly Joys, which we have now heard let that make us stedfast, unto the end; and so let us pray, That the Lord in his infinite Mercy, would correct our present sinfulness, and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, diligently search, truly know, and perfectly fulfil all things that may please him, the ever-living God; that we may walk uprightly in his ways, and live truly in his love, to our comfort and his Glory, that in the end we may obtain that long-looked for, and much desired beautiful diadem, wherewith he crowneth all
his

his Elect, and so reign with him in his everlasting Kingdom, the heavenly *Canaan*, the Land of Promise, a Paradise of Pleasure, there to behold the delightful Countenance of his most glorious Majesty, and to be filled with the exceeding sweetness of his most blessed presence with his Life everlasting, which no heart can imagine, no Tongue can utter, nor the Wit of man express the Happiness thereof.

Now I entreat you to conclude with this short Prayer, which is the substance of that you have already heard, that God Almighty may give us both Hearts and Time to pray for a pious dissolution out of this Life, when soever it shall happen.

A Godly

A Godly Prayer to the Effect of the Matter before mentioned, proper for a Person on his Death-Bed.

O Most sweet Jesus; as the Hart panteth for the Water-Brooks, so doth my Soul thirst after thee, my God: O when shall I come to God my Saviour, to see him with these eyes, and appear in the presence of the Bridegroom? When shall I be loosed from this Prison wherein my Soul is miserably captivated? I am weary of this sinful and wicked World; with the Apostle let me say, I desire to be dissolved, and to be with Christ, which is best of all. O Lord Jesus, thou hast numbered my days, and thou knowest the hour of my Death, and thou hast appointed the term of my Life; my days are in thine Hand for thou hast made my Days, but as a span long, and my age as nothing unto thee: For what is my life! Even as a Vapour that appeareth for a little time, and then vanisheth away: Therefore, O Lord, teach me so to number my days, that I may apply my Heart unto Wisdom. Deliver me from the Body of Death when it pleaseth thee, for my Soul inclines to heavenly Rest, and I desire to go from darkness to night, from pain to pleasure, from this life's trouble to eternal rest, from manifold Infirmities to perfection and felicity. Come, Lord Jesus, and dissolve me from this body, that now longeth to be with thee. Thou hast said, O Lord, where the Master is, there shall
the

the disciple be. A little before thy death thou didst pray thy Father, O Lord Jesus, pray now for me: Father those whom thou hast given me, I will that they shall be where I am, that they may be with me, and see my Glory, which thou hast given me; for thou hast loved me before the Foundation of the World: Let me with thine Apostle cry out, It is good for me to be here. O Lord Jesus, be present at my right hand when I die, and say unto my Soul, Soul be of good comfort, thy sins are forgiven thee. Remember me in thy Kingdom, and say in mine ear, This day shalt thou be with me in Paradise. At length, O sweet Jesus, raise my body, that in the Resurrection of Saints I may arise to life, and with Joy appear before thee my Judge, and Advocate, that may hear the desired Voice to thine Elect and to me, saying, Come thou blessed of my Father, possess the Kingdom, prepared for thee from the Foundation of the World. Come, Lord Jesus, from thy Kingdom of Grace to thy Kingdom of Glory; and not for any Merits or deserts of mine, but for the Lord Jesus Christ's sake, who is the Son of thy Love, and the Lamb of thy Bosom; to whom, with the Father and the Holy Ghost, be ascribed all Glory, Might, Majesty, and Thanksgiving, now and for ever. Amen.

A Prayer for the Morning, fit for all People.

O Lord Jesus, the Judge of the Quick and the Dead, let thy good Spirit so teach and

and direct me, that I may so much profit by wishing as to desire thy coming in Glory, and consider the last day of my life, as the sweetest day of my Redemption; and with a joyful desire expect thee, the Son of Man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my Soul. But, O my God, keep and guide me, that I may beware of those horrible vices which in these sinful, dangerous, and mutable times do reign amongst the wicked and ungodly; and likewise from Gluttony, Drunkenness, Adultery, and immoderate care of this life, knowing that none such can inherit the Kingdom of God; and that I set not my mind nor affection too much upon Delights, Riches, Profits, Preferments, and Pleasures of this World, with which our Hearts are carried so away, that they seldom come to a serious consideration and desire of Heaven, and future Felicity. But work in me the Grace to seek Christ and his Righteousness, and with *St. Paul*, to desire to be dissolved, and to be with Christ, and count all those things in the World as dung or chaff, to the knowledge he had of Jesus Christ, and him crucified.

Furthermore, lead me, O Lord, and guide me I beseech thee in the way of all Truth and Righteousness, and so govern all my actions this day, that I run not into any sin, or kind of danger, that all my doings may be to thy Glory, the good of thy Church, and the discharge of my duty in my life and conversation.

Defen

the disciple be. A little before thy death thou didst pray thy Father, O Lord Jesus, pray now for me: Father those whom thou hast given me, I will that they shall be where I am, that they may be with me, and see my Glory, which thou hast given me; for thou hast loved me before the Foundation of the World: Let me with thine Apostle cry out, It is good for me to be here. O Lord Jesus, be present at my right hand when I die, and say unto my Soul, Soul be of good comfort, thy sins are forgiven thee. Remember me in thy Kingdom, and say in mine ear, This day shalt thou be with me in Paradise. At length, O sweet Jesus, raise my body, that in the Resurrection of Saints I may arise to life, and with Joy appear before thee my Judge, and Advocate, that may hear the desired Voice to thine Elect and to me, saying, Come thou blessed of my Father, possess the Kingdom, prepared for thee from the Foundation of the World. Come, Lord Jesu, from thy Kingdom of Grace to thy Kingdom of Glory; and not for any Merits or deserts if mine, but for the Lord Jesus Christ's sake, who is the Son of thy Love, and the Lamb of thy Bosom; to whom, with the Father and the Holy Ghost, be ascribed all Glory, Might, Majesty, and Thanksgiving, now and for ever. Amen.

A Prayer for the Morning, fit for all People.

O Lord Jesu, the Judge of the Quick and the Dead, let thy good Spirit so teach and

and direct me, that I may so much profit by wishing as to desire thy coming in Glory, and consider the last day of my life, as the sweetest day of my Redemption; and with a joyful desire expect thee, the Son of Man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my Soul. But, O my God, keep and guide me, that I may beware of those horrible vices which in these sinful, dangerous, and mutable times do reign amongst the wicked and ungodly; and likewise from Gluttony, Drunkenness, Adultery, and immoderate care of this life, knowing that none such can inherit the Kingdom of God; and that I set not my mind nor affection too much upon Delights, Riches, Profits, Preferments, and Pleasures of this World, with which our Hearts are carried so away, that they seldom come to a serious consideration and desire of Heaven, and future Felicity. But work in me the Grace to seek Christ and his Righteousness, and with St. Paul, to desire to be dissolved, and to be with Christ, and count all those things in the World as dung or chaff, to the knowledge he had of Jesus Christ, and him crucified.

Furthermore, lead me, O Lord, and guide me I beseech thee in the way of all Truth and Righteousness, and so govern all my actions this day, that I run not into any sin, or kind of danger, that all my doings may be to thy Glory, the good of thy Church, and the discharge of my duty in my life and conversation

Defend

Defend and deliver me likewise from all temptations, and afflictions of this sinful World, and from all mine enemies, and from all deceits and dangers of Satan, the deadly enemy of mankind. Kindle my Heart and Affections with a fervent Zeal of thy Sacred Word, that I may observe, learn, and embrace thy Holy Word, and know thy Blessed Will, and walk in thy ways; strengthen me with thy Holy Spirit, boldly and constantly to profess the Honour and Service of thy Great and Holy Name, lest at any time, thro' the frailty of the Flesh, or thro' fear of Worldly Afflictions I fall from thee, O Lord, strengthen my weak Faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my Neighbours; Suffer me not, O Lord, to receive thy Grace any more in vain, but grant that it may prove as good Seed, sown in fertile Ground, that I may bring forth the fruits of Repentance in my life and conversation, to thy Honour and Glory, and future good of my Soul and Body hereafter. Give me a contented mind with my estate, and all other Blessings which thou, O Lord, hast bestowed on me, that I may use them soberly, discreetly, and be truly thankful unto thee for them. Grant me Patience in all my Troubles and Afflictions, which may daily happen unto me. And grant, O dear Father, that I neither grudge or repine at thy Fatherly Corrections, knowing them to be tokens of thy Love, and instruments of my

Exercise.

Exercise and Tryal, neither that I seek revenge of my Enemies, knowing that Vengeance is thine, and thou wilt repay it in due season.

Keep my wandring Will and Affections from all evil Thoughts, my Tongue from prophane and lewd Speeches, my Body, and every part thereof, from all sinful Actions, and outward Violence; let all my Love, Faith, Hope; Delight and Confidence be only upon thee. Open my Heart to have pity upon the poor distressed Members of Jesus Christ, whether they be afflicted in Body or Mind, or both. Give me the Gift of Chastity, that I may walk honestly, and that I possess my Vessels, which is the temple of the Holy Ghost, with Sanctification and Honour, and not in the lusts of the Flesh, as the wicked and foolish do, which know not God. Give me, O Lord, a soft and tender heart, to be sorrowful for my sins and transgressions. Thankfulness unto thee for all thy Mercies and Benefits which thou in thy love hast from time to time bestowed upon me. Let thy mighty Hand and out-stretched Arm, O Lord, be still my defence; thy mercy and loving kindness, in Jesus Christ thy dear Son, my Salvation; thy true and holy Word, my Instruction; thy Grace and holy Spirit, my comfort and consolation unto the end of my Life. And give me Grace hereafter to perform that which thou hast commanded me, that so I may live in the fear of thy holy and blessed Name, and also die in thy Favour; that I may
rise

rise to life for ever with my Lord Jesus Christ
 and evermore dwell with him in thy most glo-
 rious and Joyful Kingdom ; the only thing
 which I desire and hope for, thro' the Merit
 and Mercy of Jesus Christ thy only Son and
 my only Lord and Saviour ; not for any Merit
 or Deserts of mine, but for thy Son Jesus Christ
 In whose Name and Words, I conclude and
 shut up my imperfect Prayers, in that absolute
 Form of Prayer, which thy Son our Saviour
 taught his Disciples, saying, *Our Father which*
art in Heaven, &c.

A Prayer for the Evening.

O Most mighty Lord God, [and merciful Father,
 I a sinful Creature return unto thee, Praise
 and Thanks, for all thy favours which thou in thy
 mercy hast from time to time vouchsafed unto me a
 sinner ; I beseech thee favourably to hear my Prayers,
 and to grant my requests which I offer and make
 unto thee at this time. Forgive me, I intreat thee,
 good Father, all the sins that I have committed
 from day to day against thy Divine Majesty. And
 suffer me not, O Lord, hereafter to offend thee any
 more, that neither Sin nor Satan, nor any unruly
 Passions may have dominion, nor reign any longer
 in my mortal Body : For I confess I have herein
 done wickedly, and have broken all thy command-
 ments, for which thou mighest in thy severe justice
 punish me, both in Soul and Body, eternal Death.
 Forgive me all that is past, and pour upon me, O
 Lord, the Holy Spirit of Wisdom and Grace, and
 so govern and lead me by thy Holy Spirit, that it

may be a Lanthorn to my Feet, and a Light to my Steps. Increase my Faith, O merciful Father, that I do not swerve at any time from thy Heavenly Word, but increase in me Hope and Love, with a care of keeping all thy commandments. Shew thy mercy upon me, and enlighten the natural blindness and darkness of my Heart, by thy Heavenly Grace, and Spirit, that I may daily be regenerated and renewed by the same; by which, O Lord, purge the grossness of my Hearing, and Understanding which have been choaked with the Cares and Pleasures of this World, that I may profitably read, hear and understand thy Heavenly Will, believe and practice the same in my Life and Conversation; and also mortifie and kill in me all carnal Desires and Lusts of the Flesh, that my Life may express my Faith in thee. But most chiefly, I intreat thee, O Lord, to defend my soul against the Temptations and subtile Deceits of Satau: And when I happen to fall into sin, thro' frailty and weakness of Nature, I beseech thee to work true Repentance in my Heart that trusting in thy Merc. without Presumption I may amend my Life and become truly Religious, faithful and trusty without deceit, sad without distrust, and content with what thou hast bestowed upon me; that I may increase it to thy Honour. Finally, For as much as it hath pleased thee to make the Night for man to rest, and ordained for him the Day to follow his honest Labour and Vocation, Grant, O Heavenly Father, that I may so enjoy my bodily rest, that my Soul may continually watch, like the wise Virgins, with the Oil of Faith in my Heart, for the second coming of our Lord Jesus Christ,

and that I be not overcome by any Dream, or other temptations, but that I may fully set my mind upon thee, to love, fear, and rest in thee. And then, O Lord, awake me in due time that I may behold the day with comfort, still preparing my heart and mind to serve thee, that when I have run the short race of this mortal life, thou mayest be pleased to call me to partake of a better, that so I may ever remain with thee in thy Heavenly Kingdom thro' Jesus Christ our only Lord and Saviour, in whose Name I beg all these Graces in that short and absolute Form of Prayer, which he hath taught us, saying. Our Father, which art in Heaven. &c.



F I N I S.

ADVERTISEMENT.

The Compleat Fisher: Being a speedy Way to take all sorts of Fish with Worm, Fly, Paste and other Baits; to know Fishes Haunts, and Angle for them in all Waters: To bait the Ground; make Night-Baits, Oils and Ointments; Baits Natural and Artificial. To make Oil of Alper. Many other rare Secrets, To Fish in *Hackney River*, &c. By J. S. A Brother of the Angle. Price 6 d.

The Experienc'd Fowler: Containing the Art of taking Water and Land Fowl with Nets, Lime twigs, Lime-Bushes; and to make Bird-Lime: Direction for Batt-Fowling, Lowbelling, Tramelling, and driving Fowl. To make Shot, and know good Powder. To use the Stalking horse-bush-hedge, and to make them: To Order and Cure Singing-Birds. To know if Poulterers Ware is good or bad, new or old. To destroy Vermin; to Order Bees to Advantage. Price 6 d.

The Young Sportsman's Instructor in Angling, Hawking, Hunting, Fowling; to order and teach Dogs: Also to order Conies, Hares, and Poultry to the best Advantage. Price 6 d.

A
F O L D

F O R

Christ's Sheep:

Delivered in Two

S E R M O N S

U P O N

The First Chapter of *Canticles*, Ver. 7, 8

The Six and Fortieth Impression, Corrected
and Amended by the Author, *Samuel Smith*,
Minister of God.

Isaiah 55. 3. Hear, and your Soul shall live.

L O N D O N :

Printed for *G. Conyers*, at the Ring, in *Little-Britain*,
A. Bettefworth, and *G. Hitch*, at the *Red Lyon*, in
Pater-Noster-Row; *S. Birt*, at the *Bible*, in *Ave-*
Maria Lane; *R. Ware*, at the *Sun and Bible*, in
Amen-Corner; *J. Clark*, at the *Golden-Ball*, in
Duck-Lane; And *J. Hodges*, at the *Looking-Glass*,
on *London-Bridge*. 1736. [Price 1s. 6d.]

A Meditation on Death.

D*Death* is most certain to all living things,
Both Men and Beast, Fish, Trees and Fowls
(that Spring

There nothing is more certain unto Men,
Nor more uncertain, how, or where, or when.
The Sand runs in the Glass, so runs our Breath,
And every Moment *Life* runs nearer *Death*;
Death's Trumpet warns us and his warning past,
Like Flowers, or Grass, his Scythe cuts down at last
Tho' *Death* be terrible to Flesh and Blood, (last
Yet it brings much Advantoge to the Good:
Their Miseries and Troubles out of date,
And unto *Life* Eternal *Death's* a Gate.
To the ungodly by the Doom Supernal,
Death is a Door unto the *Death* Eternal;
And all that shall be, are, or ever was,
To endless Joy or Pain by *Death* must pass.
His coming's most unsure, yet come he will,
And when he comes, he never fails to Kill.

Books written by Sam. Smith.

- 1 David's Repentance.
- 2 David's Blessed Man.
- 3 Noah's Dove.---
- 4 A Christian's Task.
- 5 His Chief Shepherd.
- 6 Moses's Prayer.
- 7 Christ's Preparation for his Death,
- 8 The Great Assize.



A Fold to: Christ's Sheep.

Delivered in Two several SERMONS.

Cant. 1. 7, 8.

Feed me (O thou whom my soul loveth) where thou feedest; where thou makest thy Flock to rest at Noon; for why should I be as one that turneth aside by the Flocks of thy Companions?

thou know not, O thou the fairest among Women, go thy way forth by the foot-steps of the Flock, and feed the Kids beside the Shepherds Tents.

BEFORE I enter upon the Text it self, it will not be amiss for my better Proceeding, and your Understanding, for to speak something concerning the Order of Placing this Book, the Title of it, the Subject, and the Matter therein contained.

First, Touching the Order of placing this Book, wherein Solomon labours to build up the Spiritual Temple of the Soul: It is the same he hath observed in building the material Temple where he framed three Courts; the utmost for the common People; the second for the Priest and Levites; and last of all the *Sanctum Sanctorum* the Holiest of Holies, only for the High priest to enter in at and that but once a Year. Even so in this Spiritual Temple of Man's soul he hath likewise framed three Courts; First an outward Court, Which is his

K

Book

Book of *Proverbs*, where all degrees of Manners are taught, a civil course of Manners: Next to that he hath a second Court, which is his *Ecclesiastes*, leading Men on further in the Way of Godliness and Christian Piety: And last of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where not every one, but only those that delight in heavenly and divine Mysteries can behold the pure, free, perfect, eternal and constant Love of Christ Jesus towards his Church, and every faithful Soul, as also the Love of his Church towards him, and the great Benefit she reaped by him.

Secondly, For the Title and Subject, of the most excellent Book: As there is *Sabbatum Sabbati*, so this is a *Song of Songs*; because all that *Solomon* indited, this is most divine and excellent: Wherein he most lively and affectionately, by allegorical and parabolic Speeches, describes unto us the most holy and perfect Love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, as two Partners, who are in love one with the other as the time of wooing ever goeth before the Solemnization of Matrimony, of those which in due time purpose to Marry, *Mat. 1. 18.* *Joseph* and *Mary* were first espoused before they came together, so the same Order is observed in this spiritual Union betwixt Christ and his Church, *John 3. 29.* They must first

be contracted, then afterwards married: The contract is, when a Man is born anew, Rev. 1. 9. Translated out of Nature into Grace, depending only upon our Saviour Christ for salvation, and finished and made up in the Day of Judgment, when all the Elect shall surely enjoy God: for so witnesseth the Holy Ghost, *let us be glad and rejoyce, and give Honour to him; for the Marriage of the Lamb is come, and his Wife has made herself ready, Revel. 19. 7.* So then this Book contains in it the wonderful Love, and mutual Affection betwixt Christ and his Spouse the true Church of God and every true Believer. Thus much may serve touching the Book it self; we will now come to the Words of the Text.

Tell me, O thou, whom my Soul loveth.

IN the beginning of this Chapter, the Church beginning to speak to Christ, and being rapt in heart with his Love, desires more earnestly to be embraced of him that she might be joined unto him, preferring with the Benefits she reaped by him, before all other things in the World.

In the fourth Verse she confesseth her inability and want of power to embrace Christ; and therefore she desired him to draw her heart by his Word and Spirit, whereby she sheweth her earnest desire to receive *Jesus Christ.*

Ver. 5. She removes an objection that might be made; for it might be said, Alas! Thou

art black and deformed, how canst thou hope that he will take any pleasure in thy Beauty seeing that he is the most Pure, Blest, and Glorious Son of God: To this she confessed that tho' by Nature she be black and full of Blemishes, and natural Corruption, by reason of her original Sin, natural Pollutions, and actual Transgressions; yet notwithstanding being wash'd in *Christ's* Blood cloathed with his Righteousness, and being deck'd and beautified with the Graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, &c. *She is fair and comely.*

Now in the seventh Verse, she puts up an earnest Request to Christ, that he would in Mercy shew her where he feedeth his Flock and where he provides comfort for them in the time of Trouble. For Christ being the great Shepherd, his Church on Earth seeks only after him for Food, resting assured, that he will feed all his Sheep with wholesome Pasture.

In these two Verses are two Things to be considered, *viz.*

1. The Request and Petition which the Church maketh unto Christ, *Ver. 7.*

2. The most kind and loving Answer of Christ unto his Church, directing and comforting her, according to her Petition, *Ver. 8.*

In the first of these we are to consider two Things: First the Request; and Secondly the Reason of the Request.

In the Request; *Note*, first, the Person whom he implores, *O thou whom*, &c.

Secondly, the Request it self, which is two-fold.

1. That Jesus Christ would shew her where he feeds his Flock with his holy Word and Sacraments; to the end that he would feed her, as he fed the Flocks of former times.

2. Where he provides shelter and shade in the heat of Persecution? as the manner of Shepherds was in these hot Countries, to drive their Sheep to shade in the Heat of the Day.

And lastly, The Reason: *For should I be as one that turneth aside by the Flocks of thy Companions?* So that if Christ do it not, it will not be for his Honour, nor yet for her good.

First, For the Person to whom she seeketh for Direction and sure Comfort, it is Christ Jesus the Saviour and Redeemer of his Church and People, whom she describeth thus: *O thou whom my Soul loveth*, &c. That is to say, O Lord Jesus Christ, my only Saviour and Redeemer, whom I love with all my Heart; yea, whom I love most earnestly above all the World. So as if the Question were asked, what I love best in all the World; I speak it from my Heart, It is thou Lord alone.

Hence we learn with what affection every Child of God and true Believer must love our Saviour Christ; Namely, with the greatest and strongest affection of love they can: So as if it were asked, what or whom dost thou love most? Thou canst truly say with the Church

here, The Lord Jesus Christ, *O thou whom my Soul loveth.* So did St. Peter, whose Love was so great that he died for Christ: So that he might very well say to Christ, when he asked whether he did love him or not? *Yea, Lord, thou knowest that I love thee, John 21. 15.* The like in Mary, whose Love was so great with Christ, that in Testimony thereof she washed his Feet with his Tears, and wiped them with the Hair of her Head; so that Christ gives this Testimony of her, to her everlasting Praise: *Thou hast loved much:* So doth the Church and Spouse of Christ testifie her love to her Husband, in divers places of this most worthy Book, calling Christ Jesus her beloved: *My Beloved spake, and said, &c And again, Stay me with Flaggons, and comfort me with Apples, for I am sick of Love Cant. 2. 5.* Yea, it is a Precept given by God himself, that he must have the chiefest Love and the first Room in our Hearts, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Might, Deut. 6. 5.* The Lord will not be satisfied with the Love of our Eyes to behold his Works; the Love of the Ears to listen to his Word; the Love of the Tongue to talk of him; the Love of the Feet, to go to the Sanctuary; but the Lord requires all these Loves together in one. So as a Man may truly say with David. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee, Psalm 73. 25.* The Lord allows not that a man should have two Hearts

one for God, another for the Devil; *we cannot serve God and Mammon*: Christ must have it all. Now the Reasons are divers, to shew with what an ardent Affection we must love Jesus Christ.

First, Because he is our Husband, and we are his Spouse, for so saith the Prophet, *Isaiab 54. 5. For thy Maker is thy Husband, the Lord of Hosts is his Name*: And again, *Let us be glad and rejoice, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready, Revel. 19. 7.* Now our spiritual Service and Worship of God is, as it were, a certain Marriage of our Souls unto God, when we take upon us the profession of Christ Jesus, as in Baptism, then we betroth our selves to Christ as to an Husband, entring into Covenant to keep only to him unto our lives end. So then, by these Means the Lord is become our Husband, and we his Spouse. As an honest Man cannot endure another should have an Interest in his Wife, so will not Christ endure that another should have with him any interest or portion in his Church, *For he is a jealous God, Exod. 20. 4, 5.* So then People which are married unto Christ, must love Christ alone, because we are linked and married unto him alone, as a Wife to her Husband, unto whom alone she is bound.

Therefore if we forsake the Lord, and break

the Promise we made to him in Baptism, and betroth our selves unto others, then will he cast us off, give us a Bill of Divorcement, and make us shameless Strumpets, and punish us for our unthankfulness.

Secondly, He loved us first and best, and according to that of St. *John* 4. 19. *We loved him because he first loved us.* Yea, he loved us first when we were his Enemies, and had made a voluntary separation between him and our Souls, committing spiritual Fornication with Sin and Satan. Yea, as the Apostle *Paul* witnesseth *Eph. 2. 1.* *Thou hath he quickned who were dead in Sin.* And lest he should any whit doubt of his love, he hath manifested it in that *He washed us from our Sins in his own Blood, Rev. 1. 5.* O then, greater Love than this can no Man shew! Christ loved us first; and he invites us to love him; and shall not we love him again? It is a great sin of Ingratitude, not to love where we are beloved for our good. And therefore seeing Christ hath loved thy Soul so dearly, as to suffer a cursed Death, yea, to shed his own Blood to save thy Soul: Oh, how oughtest thou to love Christ again? If a Man were taken by the *Turks*, and put to extream slavery and bondage, where he should remain for ever, unless a great Sum of Money were paid for his Ransom, which he is never able to pay, how miserable and grievous were the estate of this man! But if one should come out of meer love and affection unto him, pitying his Misery and Misfortune, and should pay his Ransom,

and

and let him free, who can express how much this poor Wretch were bound unto him? We are all taken Prisoners, and that not by the *Turks*, which only can hold us in Temporal Bondage, but by the subtilty of Satan the Prince of Darknes: Where we should have endured not a Temporal, but a Spiritual and eternal Bondage and Slavery, and that in Hell for evermore; and nothing but only the Blood of the Son of God could pay our Ransom.

Oh, how should this work upon the affections of every christian Man and Woman, and even bind us to love Christ again: Now, what could move Christ, but only his love to give himself to Death for us? Surely, nothing that was in us. *But God who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in sin, but quickned us togeth'r with Christ, by whose Grace ye are saved, Eph. 2. 4.* And again, *1 John. 3. 16. Hereby perceive we the Love of God, because he laid down his Life for us. In whom (said the Apostle) we have Redemption through his Blood, Eph. 1. 7.* And therefore the love that Christ Jesus hath first shewed unto us, must constrain us to love Christ again.

And last of all, because Christ Jesus is the most excellent in himself, and therefore most worthy of our respect, for so saith the Church of God, *My Beloved is White and Ruddy, the chiefest of Ten Thousand.* In the World we see it common, That some are beloved, because they are fair and beautiful, some because they

are rich and wealthy, some because they are eloquent and wise, and some because they are very honourable descended. Now *Christ Jesus* hath all these: For whatsoever may affect Man's Heart and any way produce love, the same is our Saviour Christ fully and absolutely. For Wisdom, he is the Fountain; for Truth, he is the Author; for Mercy, he is the Store-house; for Riches, he is the Lord of Heaven and Earth, even the Storehouse of all durable Riches; and for Beauty, he is the most holy and blessed Son of God, full of Grace and Truth.

Oh! let this serve to reprove all carnal and prophane Hypocrites, covetous Cormorants, who love any thing more than Christ Jesus, and his Gospel? Like the *Gadarenes*, who preferred their Hogs before our Saviour: Yea, one mess of Pottage with *Esau*, that can be content with *Judas*, to sell Christ for less than Thirty Pence; that love the filthy Pleasures, Eating, Drinking, Pride, as *Dives*, &c. more than Christ and their own Souls, or like the *Bethlemites*, let Christ lie in the Stable amongst Beasts; for they cannot afford him one corner in their Hearts.

Again, it is the sin of Thousands that profess Christ to be their Husband, and Saviour, that yet break their baptismal Covenant, and serve the World, and the Flesh; that pretend they love the Lord Jesus Christ, and yet betrot them

an themselves to the World, the Flesh, and the
an Devil, and serve them. Now how could any
es Man be content with this, that his Wife should
Ct say she loves him, and yet sets her Heart up-
th on another? So how can we think that God
ute will take it at our hands, if we make a shew
for that we love Christ, and yet are dallying with
th the World, Christ's Enemy; Oh! he is a
o jealous God, and will never endure it.

And lastly, by the Rule of this Doctrine,
he are the Papists here no less to be reprov'd,
of who rob God of his Honour in calling upon
nd Saints, and praying to the Virgin *Mary* be-
ts fore Christ himself; giving Adoration to Saints,
us, and Angels, making them Mediators and Sa-
no viours. They shall find one day, that God
at will not put up this at their Hands, but will
or shew his terrible Anger against them, as most
y sacrilegious Persons and Robbers.

It must stir up every christian Man to labour
to find his heart ravished with the love of
our Saviour: So as he can say out of the af-
fection of his Heart, *O thou whom my Soul*
loveth! So if it were demanded, what I love
best? I can truly say, *I love Christ more than*
the whole World; yea, I account all things as
dross and dung to win Christ. And where
Men find this true love of Christ in them, it
is a certain sign of their Salvation, that God hath
cast his love on them, so that the love of God
draws love to him again. As the light of the
Sun lights on the eye, and by it we see the
Sun

Sun again. And as by the Impression in the Wax, we know the Seal, so by our love to God, we know his love to us. Oh how should this cause us to examine our love toward Christ, that so we may gather some assurance to our Souls that Christ hath cast his love upon us. And to do this, ask this question of thy Soul. Dost thou desire with the Apostle *Paul*, to be loosed and to be with Christ? Is it Meat and Drink unto thee to do the Will of Christ? Is thy hand ever ready to bestow any thing for the Advancement of Christ's Glory? Canst thou be content to undergo Shame, Disgrace, Troubles, Persecution and Bonds, yea, Death it self for Christ's sake? Dost the Remembrance of his coming to Judgment chear up thy heavy Soul? And dost thou cry with the Spouse of Christ, *Come, Lord Jesus, come quickly?* and forsake the Delights of the World with a detestation and scorn, saying with *Solomon*, *Vanity of Vanities, all is Vanity*. These are the Marks and Tokens whereby you may discern whether you love Christ, or no.

But because all Men are ready to say, that they love Christ, or it were pity that they should live, when indeed the Love of Christ is not in them; I will yet proceed a little further, and observe a few notes and marks of this pure and hearty love to Christ Jesus, which are the most sure and certain signs of Grace.

First,

First, If we love Christ, we will love his Word, and esteem it above Gold and precious Stones. *O how I love thy Law, saith David, it is my meditation all the day.* Yea, it is altogether impossible for a Man to be religious, to fear God, and to love him, that hath no delight in the Word of God; so that by our love to his Word, we may judge of our love to Christ; no delight in the Word, surely no delight in Christ; great love to the Word, great love to Christ. In the valuing of this Pearl, *David's* Practice is notable, who made the Testimonies of God his Heritage, and the Joy of his Heart, and esteemed them above fine Gold. And therefore seeing most men have no delight in the Word, seldom or never hear it, (unless it be for fashion sake) read it, or meditate on it, it is a certain Token the love of Christ is not in them.

Secondly, If we love Christ Jesus with all our hearts we will love those whom he loves, his blessed Members, true Christians, *Hereby, (saith St. John) we know that we are passed from Death unto Life, because we love the Brethren?* 1 John 3. 14. *David* testifies of himself, *all my delight is in thy Saints.* It is our Duty to love all, but we must love the Saints with a peculiar love; as Heirs with Christ, and Members of the same Body with us; therefore seeing Men generally hate the Members of Christ, contemn and despise them; doth not this make it very apparent, the love of Christ is not in them,
for

for the World loves her own. *But because ye are not of the World, but I have chosen you out of the World, and therefore the World hateth you,* John 15. 19.

Thirdly, if we love our Saviour, we must shew it, by obedience to his Word and holy Laws: for so saith Christ, *if ye love me, keep my Commandments,* John 14. 15. Little Obedience, little Love; No Obedience to Christ's Will, no Love; hearty Obedience, hearty Love. And therefore seeing generally men rebell against his Word, and break his Commandments; though these men should swear they love Christ, yet they are Lyars, and the Love of Christ is not in them; for who can believe that a Traitor can love his Prince?

Fourthly, if we love our Saviour, we cannot endure to hear him blasphemed, his word contemned, or his Sabbath prophand, but it will grieve us at the very heart; and we will (to the utmost of our power) defend his cause, as a loving Child the Cause of his Father, and a faithful Servant the credit of his Master; and withal, it will make us be content to endure some Tryal and Persecution for his sake, yea, loss of Liberty, Wealth, Riches, as Job did: Yea, Life it self; who hath so loved us, that he shed his Blood for us. Thus much of the Affection of the Church towards *Christ Jesus.*

Now we come to the Petitions themselves.

Tell

Tell me, O thou whom my Soul loveth, where thou feedest, &c.

THE Church here, as in many other places of Scriptures, compares Christ to a good and faithful Shepherd, as *Isaiab* describes him, *Isa.* 40. 11. *He shall gather the Lambs with his Arm.* And *Ezek.* 34. 10. *Behold I will require my Flock of the Shepherds, and I my self will feed my Sheep, and cause them to rest quietly.* This is acknowledged of *David*: *Psal.* 23. 1. *The Lord is my Shepherd, I shall not want.* Yea Christ doth thus entitle himself, *John* 10. 11. *I am the good Shepherd,* &c.

Now the Church of Christ puts up her request to this great Shepherd and Bishop of his Church, that he would be pleased to tell her where he feeds his Sheep, with the Preaching of the Word; and the use of the Sacraments, that she may join with them, there to be fed and comforted.

Quest. But was not this the true Church, that moved this *Question*? What is then that other Church or Flock, she enquires after?

Ans. Tho' the Church of God is but one in all the World, yet it hath divers parts; as the Sea, tho' but one, is called by divers Names, according to the places where it lies; even so the Church of Christ, tho' but one, hath divers parts, as the Holy Spirit distinguisheth of it, writing to the seven Churches which are in *Asia*. Now of the whole Church
of.

of Christ, some Parts of it are at peace and quiet, free from persecution when other parts may suffer persecutions and molestations. Now in this place the Church of God, in persecution and great affliction, desireth to know of Christ *where he feeds his Sheep*, that is, where the Church is at rest and peace, where the Word is purely preach'd, the Sacraments duly administred, and Discipline duly performed, that the might join with them in the service of Almighty God.

From this Request and earnest Sure of the Church of Christ, to know where he feeds his Sheep, we may learn: That it is a true note of a Sheep of Christ Jesus, to hunger and thirst after the Word of God, to enquire where Christ feeds his Flock, where the Word is truly and faithfully preached; and the holy Sacraments duly administred. And this our Saviour himself observes to be the Mark of his Sheep, *Job. 10. 27. My sheep hear my voice, and I know them, and they follow me. But the voice of a Stranger will they not hear.* This Affection was in godly David; *Ob Lord, how amiable are thy Tabernacles? How doth my Soul long after thy Altar! O when shall I come and appear before the Lord in Sion!* And this duty is imposed upon every Christian, for to have an earnest affection to the word of God. As when a man is hungry, the veins sucking moisture at the bottom of the Stomach, he feels a pain that makes him desire meat, even so our souls void of grace and nourishment unto eternal life, should hunger and thirst after Christ and his Righteousness? after his Word, which

is the true Spiritual Food of our Souls. As till a man be hungry he wants no Meat, so 'till we see our wants, we never seek to have our silly Souls fed with the word of God. Now in that so few desire the word of God, and so few esteem of it, it shews that very few feel their want of Food, very few can discern their Misery and wretched Estate, but most Men run into sin, joy themselves in their evil ways and never say, *alas what have I done?* Jer. 8. 6. We must desire the sincere Milk of the Word, as the Infant does the Mother's Breast, *and as the Hart doth the River of Waters,* Ps. 42. And as the Church doth here, *Tell me where thou feedest thy Flock.* We should do as the Earth doth in time of drought; she opens her mouth, begging and gaping until the Lord send rain. The Begger never begs so earnestly, till he feels his own want, and then he will spare no time, labour, nor words: So till we see our own wants, we never seek for the spiritual food of our Souls. But they are blessed which *hunger and thirst after Righteousness,* Mat. 5. 6. Tho' we think we are happy when we feel no want: And it is common to say, I never doubted of my Salvation, I would be loth my Conscience should so trouble me, &c. But sure it is the beginning of Grace, to find our selves to want Grace. Those that eat upon a full stomach, it doth them least good: So they that are full, and feel not the want of the Word, it doth them little good.

And the Reason is, that if we do not hunger and thirst after the Word of God, we can never enjoy the variety of all those good thing, which
are

are laid up in the Word, for as all good things which we have, and enjoy in this present life are appendances to the Word, by which Word and Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it, as the blessed Virgin saith in her Song, *Luke 1. 53. He filleth the hungry with good things; and the Rich he hath sent empty away.* Which may serve to comfort the distressed Children of God, which shew their thirsting Affection, by their great labour and travel to hear the Word preach'd, tho' they meet with mocking and scoffing for it, by such as are far from thirsting after it themselves. 2dly, If we should not eagerly seek after the Word of God, we should never know how much we are beholding unto the Lord, for the manifold Graces and Blessings which we receive every day from our most merciful God thereby. For saith Solomon, *The full Soul loatheth the Honeycomb; but unto the hungry Soul every bitter thing is sweet,* Prov. 27. 7. So that when we see our spiritual Poverty it will then make us prize the excellency of that Benefit we enjoy, when we have the Word truly and sincerely preached and taught among us.

Seeing this longing desire after Christ and his Word, is the Badge and Mark of the Sheep of Christ, and of the true Church and Children of God; this Doctrine then maketh a plain distinction betwixt the Sheep of Christ, and the Goats of Satan: The Sheep of Christ, long after their Shepherd, hunger after the

true

true word preach'd and taught, wish for the Sabbath, *Enquire where Christ doth feed his Sheep*, in the green Pastures of his Word and Sacraments? But the Goats loath the Word, and the preaching of it, *Ezek. 34. 18. They tread down the Pasture of the Sheep, &c.* Yea, they are weary of it, they will not go to the door to hear *Mat. 2. 1*. They can be content as well to want it, as to have it; so that hereby we may judge our own Estates, whether we are the true Sheep of Christ, or the Goats of Satan: Dost thou love the word of God more than thy appointed Food? Enquirest thou where Christ doth feed his Sheep with good Pasture? And dost thou delight in his word? *John 10. 27.* These are the Marks of Christ's Sheep, and may minister comfort unto thy Soul, if thou art one of those that belong unto his Fold; but if on the contrary thou abhor the word of God, and hast no desire at all to tread in God's House, but spendest the Sabbath irreligiously, vainly, and prophane-ly, at Dice, Cards, or Tables, &c. deceive not thine own Soul, it is a sign thou art none of Christ's Sheep, but one of the stinking Goats of Satan; and there will come a day of Separation, when Christ Jesus the great Shepherd will divide the Sheep from the Goats.

The same Doctrine serves to reprove three sorts of Men. First, Atheists, that think it lost labour to be Religious, and that there is no good

good got by hearing Sermons, nor lead a godly Life. Oh! it hath ever been the cursed thought of a Man's heart to think so as was used in the time of the Prophet *Malachy*; *It is lost labour to serve the Lord: And what good cometh th're by serving of God?* O then! let such be warned sometimes, that if they look to have any comfort in Death, and after Death, that now they labour to be approved for Sheep of the Fold of Christ.

Secondly, the Papists who keep poor Men in ignorance and blindness: And all others which seek by all means possible, to hinder Christ's Sheep from endeavouring to be taught, which otherwise would enquire, *Where Christ feedeth his Sheep*; where the Word is truly preached and taught, and the Sacraments duly administred. These are like the Scribes and Pharisees, *who shut up the Kingdom of Heaven, that will not enter themselves, nor suffer those that would*: Whereas the Scriptures do require of all Men the Spirit of discerning, 1 John 4. 1. *Try the Spirits, whether they be of God*; that so they may allow of those things which are good, and be without offence till the day of Christ; Otherwise, if they follow their false Teachers, they are sure to perish. Mat. 18. 14. *For if the blind leads the blind, they both fall into the Ditch.*

Then *thirdly*, All carnal and secure Worldlings, who altho' they do enquire where they may buy a good bargain, or get a good purchase, and labour for that, yet never enquire *Where Christ feedeth his Sheep*. Oh, it is a wonder to see how Men covet pleasures, profits, and preferments;

ments; these they seek with might and main; surely by this they declare to the World that they are none of Christ's sheep; for, if they were, *they would hear his voice, and follow him,* John 10. 27.

Seeing the true Church of God, doth here seek unto Christ Jesus to be taught and directed, we learn that it is the Duty of the true Church of God to acknowledge Christ Jesus alone for their great Shepherd, and therefore to be ruled by him, and his Word alone, John 10. 14. *I am the true Shepherd, and know my Sheep, and am known of mine.* This is acknowledged by Peter. in the behalf of his Disciples, John 6. 68. *Master, to whom shall we go? Thou hast the Words of eternal Life.* Mat. 28. 20. *And Christ hath promised to be present with his Church, even to the end of the World.* And again he saith, *That where two or three are gathered together in my Name, I will be in the midst of them.*

And the reason to be well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is because the work of Salvation is wholly wrought by him, and no part thereof reserved to any Creature, as the Apostle witnesses, when he saith, *That amongst men there is no other Name given under Heaven, whereby we must be saved, but only by Jesus Christ.* And likewise St. Paul saith, *where he is able also to save them to the uttermost that come unto God by him.*

This

This condemns the Church of *Rome*, as no true Church of God; first, because they will not content themselves with our Saviour Christ to be their great general Shepherd, but they set up the Pope as his Vicar, and prefer him before Jesus Christ: Nay, they will not be content with that pasture which Christ alloweth for his Sheep, the green pasture of his sacred Word, and clear streams of his blessed Gospel, but they will feed upon the inventions and traditions of Men, of the Popes and Cardinals; and by this they declare to the World, they are no Sheep of Christ, *in that they will not bear his Voice, and follow him*, John 10. 27. Nor be content with the Food he hath prepared for them, but feed upon filthy Puddles of Men's Traditions.

This may serve to admonish all the faithful Ministers of Jesus Christ, which stand in his stead, that they teach nothing but the truth of God, not their own devices and Dreams to please their Auditories Ears, but not profit their Souls: So on the contrary, you that are the hearers, must content your selves with the Pastures of God's Word, the plain and pure preaching of the Word of God, and not be carried away to listen after strange Shepherds, and the devices of Man, which may tickle the Ear, and not work Grace in the Heart. And such are the wicked Doctrines of the Church of *Rome*, which will poyson Men's Souls, rather than edifie them; as their Doctrine of Merits, Invocation of Saints, and praying for the Dead, &c. Which, because they

they have no footing in God's Word, are here condemned as no wholesome Pasture for God's Sheep to feed upon. Thus much for the Church's first Request; the second followeth.

And where thou madest thy Flock to rest at Noon.

FOR better understanding these words, we must know it was the custom of the Shepherds in those hot Countries to drive their Sheep to the Pastures in the Morning; and when the Sun waxeth hot, to drive them to Water, and at Noon to some Shade, where they might rest in the heat of the day, lest they should be annoyed with the scorching Heat.

So here the Church of God, and the Spouse of Christ, compares Christ Jesus to a faithful and true Shepherd, and entreats him to tell her where he feeds his Flock, that is, his faithful People, to find shelter and comfort in the heat of Persecution, when the Sun is hottest at Noon-day; that is, in the greatest and hottest Persecution of the Church of God, in Times of great Extremity, as it was in Queen Mary's Days: which is here meant by Noon-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of a sort of evil Hearers: *And when the Sun was up, they were scorched, and for lack of rooting, it withered away.*

From

From whence we observe a two fold Instruction. 1. That the Church of God sometimes is in the very heat of persecution. 2. That Christ the good Shepherd, even then forsake not his; but at Noon-day, even in the extremity of the same, provides a shade and place of comfort, and refreshing for all those who are his sheep.

First, We are taught here, that it is the Will of the Almighty, that his Church sometimes shou'd be try'd. And it is his Will that sometimes his own People shou'd undergo persecutions, according to the Rule of the Apostle St. Paul, *whomsoever will live Godly in Christ Jesus, must suffer persecution.* 2 Tim. 2. 12. This is expressly taught by the Prophet David, Psal 55. 19 *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

This was the condition of the Israelites in Egypt, Exod. 1. 12. who remained a long time in cruel Bondage under Pharraoh. And in Queen Esther's time, Hos. 2. 23. how were the Children of God in the heat of the Persecution? This was the Estate of the whole Church of the Hebrews described thus; *That some were macked and would not be delivered, that they might receive a better Resurrection; and others have been tryed by mockings and scourgings; yea, moreover by bonds and imprisonment: They were stoned, they were hewn asunder, they were burned, slain with the Sword wandering up and down in Bear-skins, and in Goat-skins. being destitute, afflicted; tormented, whom the World was not worthy of, &c.* This we might further

Further consider in the Example of *Paul, Job, Joseph, David, Jeremiah*, and the like, whose Lives are a plentiful Store-house to testify this Truth, that the people of God many times endure terrible Afflictions, and divers and sundry Tryals. And this have we had Experience of in this Land, as in the Days of Queen *Mary*, when the Sun did parch, and that the Fire of Persecution was great, to the wasting of the Bodies of many learned Divines, and dear children of God; so that if we hope to live with *Christ* in the Church Triumphant, we must first die with him here in the Church Militant: nor none shall reign with *Christ* there, that have not suffered with him in this World, nor none shall have their Tears wiped from them in the Kingdom of Heaven, that have not first shed them on the Earth. Thus having seen the Doctrine, that is, the state and condition of God's Church here upon Earth to undergo sometimes many and grievous Afflictions; now let us see the Reasons, that so the Doctrine may leave the greater Impression in every one of our Minds and Affections.

In regard of God's Enemies themselves, which know not the Father, nor his Son *Christ Jesus*, they have nothing to stop their cruel rage and devilish Malice, as our Saviour witnesseth when he saith, *They shall Excommunicate me; yea, the time shall come, that whosoever killeth me, will think that he doth God service; and these things will they do, because they have not known the Father, nor yet me.* So that it is no marvel, tho'

the Enemies of God's Church strive against the faithful Servants of God, being stirred thereunto by the Instigation of Satan, seeing that they know not God nor *Jesus Christ*, have their Eyes blinded by Satan, the Prince of the World, and the pleasures of Life.

The Lord suffereth his children many times to undergo some sharp and bitter Tryals to Affliction, and to suffer even the scorching heat of Persecution, to make known the Patience and Vertues, and Graces of his children; as St. *Paul* saith; *It is necessary that Affliction should come, that the Elect may be manifest who they be.* As it is impossible to know the valour of a soldier, if he lies always in the Garrison and never comes to the Field; so it is impossible to know the Patience, Obedience, and Love of God's children till Trial comes. And therefore, God would have *Abraham* tempted, to make his faith known. So *Job's* Patience, *David's* Piety, and *Paul's* Courage, &c. The Earth which is not tillled and plowed, yields nothing but Briers and Thorns; and Vines wax wild if they be not pruned and cut. Even so the unruly Affections of our heart, as so many poison weeds, would quickly over-run the whole Man, if the Lord by sanctified Affliction should not manure us. *It is good therefore* (saith *Jeremy*) Lam. 3. 27. *for a man to bear the Yoke in his youth;* And in another place, the same Prophet saith, *Moab hath kept his scent, because he was not poured from vessels now vessel, but hath been at rest ever since his youth,* Jer. 48. 11. There are divers other Reasons why the Lord

Lord doth thus exercise his dear Children in
his Life with many crosses and afflictions, to
humble them for sins past, and to prevent it
the time to come: Because when we per-
ceive that the only Weapon whereby Satan
wounded our Souls, in Sin, it should make us
repent of sins that are past, and be weary of sin
the time to come; and also humble the
aride of our hearts; for knowledge puffeth up;
and in whatsoever we excell our Brethren, na-
turally we wax proud of the same. Now when
the Lord Almighty by these Afflictions, like a
merciful Physician, lets out the superfluous Hu-
mour of Pride and Vain-glory, then we shall
perceive what we are by Nature.

Use 1. Well, Let us then make some use of
this Doctrine. We have had a long Morning,
and yet we are all in peace and rest, but it will
not always be Morning, the sun will arise, and
it will be Noon-day; the Lord will have a time
of Tryal. It is the Lord's usual dealing after a
long time of peace, to bring some Tryals, that
the Elect and true Christians may be truly dis-
cerned. The Lord cannot endure that his sacred
and glorious Gospel should be contemned and
despised, as it is at this Day amongst us. O
then seeing we must look for a Tryal, let us
prepare and furnish our selves with all needful
Virtues, with Patience, Courage, and Zeal,
&c. Alas, we think any thing will serve our turn
now; and that to be a Christian is a small mat-
ter, but if in the time of Trial we shrink, or
yield unto the Enemy, then we shall shew our

hypocrisy and cowardice. O then let us be good Soldiers, now in the time of Peace, and provide and sharpen our Weapons against the time of War. Let us reckon what it would cost us to be the sheep of Christ, Loss of Lands, Livings, Liberty, Country, yea, Life itself; yet to resolve by the help of God, never to be ashamed of the Gospel of Jesus Christ; let Persecution come never so fierce or hot upon us.

Use 2. Secondly, We learn hereby not to promise ourselves worldly Peace and Prosperity while we continue here. For this Life is the time of a Christian Man's warfare; neither must we look to find Heaven upon Earth; for if we will be Christ's Disciples, we must take up his Cross and follow him; we must not dream of a Victory before we fight. For it is the Lot of the Godly to suffer Persecution. Yet this may be the comfort and stay of a Christian in the midst of them, alas, that the Lord will so order them as that they shall work for the best to them that love God, and never depart from him, so that we shall be sure to gain more in the Spirit than we can lose in the Flesh.

Use 3. Thirdly, Seeing it is the Will of God that his own true Church and faithful Children shall be tried, and undergo the heat of Persecution; let us hence learn to be wise and circumspect, and neither think that we are out of God's favour if we be tried, or think the word of the Gospel of Christ, because the Cross and Trial goes with it. We are ready to think that the Lord loves us not; or that the Gospel, we profess

profess, is not good or Orthodox, because we see it is scandalized by them at Rome. Well, it is that which God will have, it was the con-
 dition of our Saviour Christ before us; and unless we look the Servant shall be greater than his Master, it must be our Lot.

Secondly, We learn from hence, that tho' it may be sometimes Noon-day with the Church of God, *but and bloody Persecutions*, yet Christ hath ever a shelter, shade and comfort for his chosen People; he is ever present with his Church and People in the hottest time of Persecution and Afflictions, to comfort, refresh and deliver them. This the Lord expresseth, Isa. 54. 8. *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger, I hid my face from thee, for a little season; but with everlasting mercy have I had compassion on thee.* This the Prophet David makes manifest, that notwithstanding the rage and malice of God's enemies, Psal. 2. 4. *He that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in derision.* This comfort is excellently set forth by the Prophet, Isa. 43. 2. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee: I have called thee by thy Name, thou art mine: When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God. What mischief had Herod invented against the Messiah,*

Mat. 2. 12. so privately, that he disclosed the secret of his heart to none, but pretendeth to the wise Men, that his intent was to worship him, yet the Lord brought his devices to nought, and *Joseph*, and *Mary*, with the Child *Jesus*, was delivered. *Peter* being cast into prison should the next day have been executed, yet through the Prayers of the Church was delivered!

This Doctrine is further cleared by the Examples of *Joseph*, *Job*, the Church in Egypt, *Daniel*, the three Children, *Shadrach*, *Meshaiah*, and *Abednego*, who for a time endured the shame and reproach of the Cross, yet afterwards the Lord returned to them when the time of Refreshing came: So that altho' God's children maybe under the heat of Persecution for a time, it shall be but for a time, he will not leave them destitute of help for ever, but will in the End deliver them.

The Reasons to confirm this Doctrine, are manifest; First, consider the Title by which God is called: A Father, to shew the care that he takes over the Church, as his children, to provide for them, and govern them. For what Father will not save his child, if possible he can from fire or water, or any other imminent danger? Now if we that are evil, know how to help our children; how much more shall our heavenly Father that knoweth all things, give good things unto his children? Again, Christ is called a Shepherd, as the Church doth confess in this place: Now, will the Shepherd see the sheep go astray, and not bring them into the right way again? Or suffer

offer the Wolf to devour and not rescue them? And what shall we think that Christ, the true Shepherd of his Church, will be more careless of his Flock, whom he hath purchased with no less Price than his own Hearts-blood, than an earthly Man is of his Sheep. Seeing then that Christ Jesus is the King of his Church, and the Shepherd of his Sheep, we need not doubt but that he will defend his Church, and save his Sheep, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, Our Weakness and natural Corruptions are not hid from the Lord: He knoweth whereof we be made, he remembreth that we are but dust: And therefore says the Apostle, God is faithful, that he will not suffer us to be tempted above that which we are able; but will even with the temptation, make a way to escape, that ye may be able to bear it. 1 Cor. 10. 13. So then, whether we consider the Office of Christ as a Shepherd to keep his Church, or the Mercy of Christ, that is ever ready to cover the wants of his servants, making their Afflictions to be but momentary; in these two respects we may easily gather that the Lord will never forsake his children, but provide for them both shelter and comfort, when they shall find the heat of Affections hottest upon them.

Use 1. The Use serves to direct us to whom we should go in time of Trouble and great Distress, for if Christ be our Shepherd, we are to flee to him, he is a faithful Preserver of them that trust in him. Shall we go to Saints and

Angels, Isa. 63. 16. Doubtless, Abraham is ignorant of us, and Israel knows us not. What then shall we trust in our Chariots, or in our Horses? Doubtless a Horse is counted a vain thing to save a Man? Psal. 47. 1. Surely we cannot honour him more, than when we depend on him and rest upon his Mercy. Thus David behaved himself in all extremities, fleeing unto God as a sure refuge, Psal. 9. 1, 2. *I will say unto the Lord, O my hope, and my fortress, he is my God, in him will I trust. He will deliver me from the snare of the hunter, and from the noisome Pestilence.* His ears are always open to the cries of his children, he putteth their Tears into his Bottle. So long therefore, as we have a Voice to call upon God, or a Heart to sigh and groan unto him, we have comfort and assurance to be delivered, and that he will not leave us, nor forsake us in Danger.

Use 2. Here is matter of endless comfort unto the Church and children of God, that they know that the Lord Jesus promiseth and will provide a place of comfort and refreshing; a shade even at noon day, in the Heat of bloody Persecution. Many indeed are our infirmities, fears, cares, sorrows and troubles; yet in the midst of them all, the Children of God may say with the Prophet, *Why art thou cast down, O my Soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance,* Psal. 42. 5. O then let us be constant, and comfort our selves in Christ Jesus; let us not for fear deny Christ and his Gospel;

for

for Christ will be a shelter, to refresh and deliver us.

Use 3. This shews the woeful and desperate estate of all wicked and ungodly Men, who being out of God's favour, not believe in Christ, nor repent of their sins in time of Persecution, when the Sun waxeth hot: Alas! they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge; for Christ is a shelter only to them that believe in him, and obey him. And therefore thou which art a wicked Man, an impenitent Sinner, a prophane Person, alas! what wilt thou do? And which way wilt thou turn thee in the time of trouble and calamity, when the Sun waxeth hot in the heat of persecution and scorching Trial? Whither wilt thou run for shelter? Alas, thou shalt then be as a beast, which in the heat of the day runs up and down, and findeth no covert. So shall all wicked and impenitent Sinners have no Place of Succour, but lie open to all God's Judgments, to be scorched, yea, even consumed with the fire of God's Displeasure; when the righteous, those which are in Christ Jesus, shall find shelter.

Now followeth the Reason which she useth to move the Lord Christ Jesus to grant her request and petition, taken from the great peril & danger she was like to fall into; namely, lest being left without his direction and comfort, she be constrained to turn aside to the Flock of thy companions, that is to say, to leave the true Church and Worship of God, and join with the false

Church to comfort Idolatry, called here, *the Flock of thy Companions*: Not for that they are either Christ's Companions, or the Companions of his Church and People; but because they account themselves so; and imagine themselves Christ's Companions: And if this thing should come to pass, thro' want of Christ's assurance to direct and comfort her in Persecution, then it shall not be for his Honour, nor her Good. This is the Substance of her Reason.

Hence we are taught, That it is altogether impossible for men and women ever to stand the brunt of Persecution, unless they be taught of God, and comforted and assisted by his Spirit: And hence it is, that the Prophet David, a Man after God's own heart, and endued with a signal portion of God's Spirit, earnestly craves at God's hand the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine Eyes that I may see the wondrous things of thy Law.* And again, *Teach me thy statutes*: And again, *Make me to understand the Way of thy precepts*, &c. Yea, Christ tells the Jews which murmured against him (because he said, *That no Man could come unto him, unless his Father draw him*) that all the Elect are taught of God. John 6. 45.

And this made Paul to pray for the Ephesians, Eph. 2. *That God would give them the spirit of wisdom, and enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious Inheritance.*

A notable direction to all sorts of Men how to behave themselves, when they come into the House of God; namely, not to rest on any natural Gift whatsoever it be. Wisdom, Learning, Wit, Memory, &c. 3 Cor. 1. 12. *For the Wisdom of the Flesh is Enmity with God.* But to go out of our selves, and to seek the Lord with Humility, and Self-denial, and then the Lord will give us a discerning Spirit, that we shall not be deceived. *If any Man (saith Christ) will do my Father's Will, he shall know of the Doctrine, whether it be of God.* John 7. 17. And again, Christ promises his Disciples, being now to leave them, and go to his Father, *That the Spirit of Truth shall lead them into all Truth.*

And the Reasons are,

First, We are blind, and by Nature can hardly see into the Truth, unless God direct us by his Spirit; for so saith Solomon, Prov. 14. 12. *The Ways that seem right unto us; the Issues thereof are the Ways of Death.* It is a part of our Misery, that we are turned every one to his own Way.

Secondly, When we know it, alas we are of our selves so weak, and Flesh and Blood will be so unwilling to suffer for Christ's Sake that unless the Lord do assist us, we shall not be able to undergo the least Temptation that shall be laid upon us.

And lastly, The Enemies of God's Truth, are in their Generation so wise and subtil, coming

coming to us in sheeps cloathing to deceive us that of ourselves we shall easily be drawn away to believe Lies In all these Respects we may safely conclude, That it is impossible for us to hold out in the Day of Tryal, unless we be assisted by the *Lord's holy Spirit*.

Use 1. This sheweth, that if Trials do come, and Persecution shall arise for Christ and the Gospel sake; that alas! it is to be feared most Men would yield to Popery, Idolatry, Superstition, *to the Flocks of his Companions*, to the Church of Rome, to flat Idolatry: For alas, those that know not the Truth, *they are not taught of God*; they are blind and ignorant, and will easily believe and embrace any Religion.

Use. 2. This may stir up every true Christian Man and Woman to pray to Christ, as the Church doth here, that he would teach us by his Spirit, that he would open our Eyes, that we may see the truth, and that he would give us hearts to believe it, to love it, and to live and die in it; that he would give us the Spirit of discerning, *to try the Spirits whether they be of God*, that so we may discern Truth from Falshood: Yea, we must so labour to be grounded in the Truth, that no Afflictions of any kind may remove us; that we may be sure to lay a good Foundation, that we dig deep into our Hearts, and build on the Rock of Jesus Christ.

Though the Papists say, They are the true Church, and the *Communion of Christ*, yet they are the Synagogue of Satan; The main points
of

of their Religion, being clean contrary unto the Word of God ; as their Doctrine of Merits, Invocation of Saints, worshipping of Images, Praying for the Dead, Sacrifice of the Mass, that so we may ever stand out against the Doctrine of the Church of *Rome*: Yea, let us intreat the Lord that he would never suffer it to get a head again in this Land, notwithstanding we have deserved as great a Judgment ; but especially that he keep us that we may never join with them in that bloody Religion.

Use 3. It condemns all who are ready, either for fear of Persecution, or by blindness or ignorance to embrace any Religion, or join with any Church, who to keep their Livings, hold their Lands, to enjoy their Honours and Pleasures, would turn as doth the Wind, and embrace any Religion ; join with Papists, Jew, Turk, yea, the Devil himself for Advantage.

Oh, the true Church of Christ fear themselves and their Weakness, that they should be drawh away, and seduced to embrace a false Religion: And therefore they doubting the worst, and fearing the corruption that is in their own Hearts, pray Christ that they may not be left unto themselves, but that they may find Strength from him to withstand it.

C A N T.

C A N T. 8.

WE have heard before of the earnest Request and Petition of the Church to Christ, That he would in Mercy shew them where *he feeds his Flock*, and where he provideth Comfort for them in Time of Trouble. Here is the most kind, loving, and gracious Answer of Christ Jesus to the Request of the Church: In which note three Things

1. His exceeding love and kindness, in that he calls her, *The Fairest among Women*.

2. His gentle Reproof of her. *If thou know not*, quoth he: This is very strange, that thou which art the true Church, should not know where Christ feeds his Sheep.

3. His direct Answer to her Request, wherein he answers her to the full: If you would know where I feed my Sheep, and would feed with them, and find Consolation to thy Soul *Then you must go in the Steps of the Flock*: You must embrace the Faith, Religion, Worship, and Service of God, which my ancient Church from the beginning hath embraced; the Faith, Religion, Worship and Service of God, which my ancient Servants, *Abraham, Isaac and Jacob* have done, and tread in their Steps.

Secondly, Thou must plant thy Tents where the Shepherds have done, the Patriarchs, Prophets and Apostles of Christ, and their Doctrine taught before This is the sum and substance of Christ's Answer to his Church.

- First,

First, Observe here how Christ describes his true Church and Spouse, giving her a most kind and loving Name, expressing his kind and singular Love unto her, *O thou fairest among Women.*

Quest. But this may seem strange; for the Church confesseth before, that she was black and sun-burnt, deformed, &c. How then can Christ call her, *Fairest among Women.*

Ans. The Church and every true Believer, are black and deformed in themselves, vile and deformed by Nature, and they can see no beauty in themselves, but are blemished; yea, and stain'd with Sins Original and Actual. But as they are sanctified by his Spirit, washed with his Blood, and cloathed in his Righteousness, they are fair and beautiful in the sight of God, because *Christ hath washed them from all their sins in his Blood*; and covered them with the pure Robes of his own Righteousness.

Here mark the endless Love of Christ Jesus to his poor Church and People, that esteemeth so highly of them, as if they had no spot of sin and uncleanness, though they in themselves be black, deformed, and polluted; yet all those who truly repent, embrace *Jesus Christ*, and believe in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are fair: Yea, most beautiful in his Eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against the Church of God. Hereunto come the Titles and Commendations given to the

the Church so often in this most excellent Book of the *Canticles*: 'She is the Rose of the Field, the Lilly of the Valley, the fairest among Women, an Orchard of Pomegranates, a Well of Springing Waters; the Spouse and Sister of Christ, the Beauty of the Earth, the Glory of the World, a Lilly among Thorns, &c. These and the like Titles serve to confirm the everlasting truth of this Doctrine unto us, how dear and precious the Church is in Christ's sight, that of all Societies and Assemblies of men in the World, none are more excellent and worthy, more amiable and lovely, none more beautiful and precious, than the *Church of God, the Spouse of Christ*.

And the reason of the Doctrine is apparent. Man was first cast out of Paradise for sin, neither is there any thing that doth hinder his return, but only sin; for it is sin that separates and hinders all good things from us. For so long as sin remains, it's a weighty Burthen to press down a sinner into Hell, and the Wages of it is Eternal Death. Therefore if sin be pardoned, as it is to all the Elect, what should hinder their Happiness? God hath against them no displeasure; the Obedience of Jesus Christ being imputed unto them, Heaven cannot be denied them, but they must needs be saved.

Secondly, Christ Jesus doth esteem highly of his Church, and the Church is most excellent in her self, because in it alone Salvation is to be found, and no where else. When the Lord brought the great and general Deluge

over

over the Face of the whole Earth, what place was there left more excellent than the Ark, in which *Noah* and his Family was saved, and the whole World besides perished? What was the Ark but a Type and Figure of Christ's Church, wherein Salvation is to be found and out of which is no Salvation to be looked for: Seeing therefore, That Remission of Sin is proper only to Christ's Church, and that therein is Salvation and Eternal Life to be found, we may safely conclude, That the Estate of Christ's Church, and every Member thereof, is most Excellent and Blessed.

Use 1. The Use of this Doctrine is excellent, as the Nature of the Church is.

First then, seeing that Christ will pass by the Sins of his Children, and judge them *Fair* without any spot or blemish of Sin, if they truly repent, and embrace him and his Righteousness by Faith; here is matter of endless Comfort to any poor Child of God.

Dost thou repent of thy Sins, and art truly humbled for them? Dost thou embrace Christ Jesus for the Pardon of them? Hath God sanctified thy Heart by the Spirit, so that thou hatest every wicked way, and desirest and endeavourest to obey God's Will in all his Commandments? Then comfort thyself and cheer up thy Soul, Christ Jesus will cover all thy Sins; they shall never be laid to thy Charge, but he will cloath thee with his own Righteousness, whereby thou shalt appear fair and beauti-

beautiful in his sight. Indeed many a poor child of God looking upon their own Infirmities, and manifold corruptions, see themselves to be black indeed, deformed and strained with sin; it grieveth them that they hang down their Heads, and go drooping all their Days, striving and struggling with their rebellious hearts, and vile corruptions, thinking that *Christ Jesus* cares not for them, cannot love them being so defil'd with sin.

But be not discouraged; for if thou repent of them, believe in *Christ*, hate thy sins, and pray often to God, to give thee Power to withstand them, using all Godly Means so to do, *Christ Jesus* will cover, and pass by them all, as he dealt with *David*, *Peter*, &c. Oh then! what care ought all Men daily to take to be Members of this society, that they may have a part in all these excellent prerogatives; And then though the World esteem them not, but count them miserable, grinning, and nodding at them with their head, and every way contumeliously reproaching them, yet are they most dear and precious in the sight of *Christ*, who hath redeemed them with the Ransom of his own Blood.

Use. 2 Let us learn by *Christ's* Example here, that if we see any good Thing in a child of God, to commend it, and embrace it: And if we see any blemish, or infirmity, that we wink at it, and cover the same with the cloak of Love; and not as the manner of
wicked

wicked and ungodly Men is, who, though they see many good gifts, and graces in God's Children, as Obedience, Faith, Patience, and Love, pass by all that; and if they espy but one blemish and weakness, blaze it abroad with open Mouth; blast their Reputation, calling them *Puritans*, *Hypocrites*, and the like, reviling them in a most odious manner, like the Horse Fly, pass by many Flowers and sweet Herbs, and lights upon some noisome Weed: These are not like to *Christ*, but to the Devil.

Thus much of the exceeding Love and Kindness of *Christ Jesus* to his Church, in that he calls her by this kind Appellation, *The Fairest among Women*.

Secondly, His gentle Reproof of her, *If thou know not* (quoth he): This seemeth strange thou should'st be ignorant where I feed my Sheep, where my Truth and Gospel is purely preached, and soundly professed; but if thou know not, I will direct, and shew thee how to find it out.

Hence we are taught, That the Church of God and True Believers, may sometimes be so blind, and left to themselves, that they are at a stand, and hardly know which is the true Religion, *Where Christ doth feed his Flock*, where the Word is faithfully preached, and professed; for we are all ready to err by Nature. How apt are we in Matters that concern our Souls, to be mistaken

ken through our carelessness in our searching of the Truth, and trying of the Spirits : And also by the subtle Policy of the Devil, who appe's the Almighty in many things, as that it is hard to discern his Slights and Falsehoods ; wicked Men, false Teachers, and lying Prophets, set such a face and shew on their Errors, and beat them out with such a Countenance and Authority ; and the truth is so neglected, plain and simple Men trodden under foot, that is hard for a Man, yea, the true Church of God sometimes, to discern where *Christ feedeth his Flock.*

When *Elijah* was left alone, and *Baal* had Five Hundred and Fifty Prophets, who could almost discern the true Worship of God from Idolatry, when all was corrupted ? So when *Micajah* told the Truth, and *Ahab* had Four Hundred false Prophets, it was hard to discern the Truth of God, from the Lying of Satan,

In Christ's Time, How did the Scribes and Pharisees confound Religion, dim and dazzle the Truth ? for the which, our Saviour himself did often reprove them ? And in our Times how many do labour to obscure Religion ? how boldly and impudently do they defend their own Traditions and Constitutions ? *Mat. 15. 9.*

How should this stir up every Christian Man and Woman, to study the Scriptures, that so knowing the Truth, and believing the Doctrine of God, we may be able to discern
between

between Light and Darkness, Truth and Falsehood, Idolatry, and the Service and Worship of God. *Secondly*, To intreat the Almighty in all Humility, to open our Eyes to discern the Truth, to give us *his holy Spirit to lead us into all Truth*, to give us the Spirit of discerning to try the Spirits, and the Doctrines, whether they be of God, or not; for otherwise we may be led away; and take Light for Darkness, and Darkness for Light.

Let us then confess our Ignorance and Blindness, and bewail it: Let us strive against our carelessness: Let us prove the Doctrine by the Touchstone of the Word, if they be according to the Law, and Prophets, else abhor them. Let us do as the Men of Berea did, *Intreat the Lord to give us the Spirit of discerning, that we may try all Things, and hold the Truth*: And if ever we had need to pray for the Spirit of Discerning, now is the Time. We see how bold the Devil is, how willing to deceive us; and for the Papists, they are so impudent and shameless, to thrust upon us their cursed Idolatry; and tell us, It is the true Worship of God; their abominable Mass, their Merits, Purgatory, Prayers for the Dead, Worshipping of Images, calling upon Saints, unknown Verities, their vile Traditions, and filthy Abominations, their Constitutions, and vile Decrees, as if they were the written Word of God.

Now unless we have Knowledge, and are able by God's Spirit to discern the Spirit; Alas! we

we shall drink in Poison, Idolatry, and Superstition. O then let us labour to know the Word of God, believe it, be reformed by it, confess our Ignorance, and with all Humility pray to God to open our Eyes, to give us the Spirit of discerning: To know and discern the true Religion from the false; which if we do, certainly the Almighty will reveal his Truth unto us. And thus much shall serve for our Saviour *Christ's* gentle Reproof, concerning his Church.

Christ's Answer to his Church.

The third and last Point is the direct Answer of *Christ* to the Request of his Church; She desireth to know of *Christ* where he fed his Flock, and comforted them in the time of Persecution, that so she might join with them, and be defended with them from false Worship, and the Idolatrous Church. Here *Christ* answers her to the full: *If thou know not, O thou fairest among Women, get thee forth by the steps of the sheep, and feed thy kids by the tents of the shepherds.* His Counsel stands in two Parts: To shew where he feeds: Quoth he, Would'st thou know where I feed my Sheep, and where I cause them to lie down at Noon, that thou mightest feed with them, and be in my Fold, to be defended, and protected by me? Then I counsel thee, First, to walk in the *steps of the Sheep*, that is, thou must walk in the steps of the faithful Servants of the Lord, *Abraham, Isaac, and Jacob*; thou must embrace that Faith, Religion, and

and Worship of the Lord which they did; that meant by the *Steps of the Sheep*. Secondly, thou must feed thy Kids, that is, thou must embrace that same Doctrine which the ancient Shepherds, Fathers, Prophets, and Apostles have taught and delivered: And if thou thus tread in the steps of the sheep, as *Peter, Paul, &c.* and embrace, and obey the Doctrine taught by the prophets and holy Apostles in the Old and New Testament, thou shalt then know where I feed my Sheep, that thou may'st feed with them, and receive me for the true Shepherd.

A Direction to know which is the true Church.

From this Answer of *Christ*, we learn a clear Direction to know true Religion, and the true Worship of God, from false Religion and false Worship. If any Man desire to know where *Christ* feeds his Sheep, and God is truly and rightly worshipped where true Religion is, we must then, tread in the steps of the Sheep: that is, we must worship God, as *Abraham, Isaac, and Jacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their godly Examples; believe, repent, and walk with God by Faith, as *Enoch* did. Such as these are the true Sheep of *Christ*; for of them our Saviour speaketh here, and not of a Company of Popes, which greatly boast of their Succession, which we will not deny to be a Succession of Hereticks, as Cardinals, Jesuits, and the like of that Rabble, of whom to think that they belong to this fold. I know not from whence I should fetch my
Charity

Charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ and his Apostles, who were the true Shepherds, and the faithful Pastors of the Church of God. *To the Law, and the Testimony, if they speak not according to the World, it is because there is no Light in them.* And again, *Thus saith the Lord, stand in the Ways, and behold, and ask for the old Way, which is the Good Way, and walk therein, and you shall find Peace and Rest for your Souls.*

So then, if we desire to know the true Religion, and the true Worship and Service of God, this is the Way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*, viz. To enquire of the Faith, True Religion, and manner of Worshipping perform'd by *Abraham, Isaac and Jacob*, the Patriarchs and Prophets Christ and his Apostles; believe that, embrace that, and rest your Souls on that.

This then may serve to decide a great Question, and a long Controversy, between us and the Papists: They affirm. That they are the true Church, and we Hereticks: We believe and hold that we are the true Church of God, and that they are not, but *Babylon*, and the Synagogue of Satan. This then is the main Question, Whether they or we are the true Church? Who should Judge? Even the Lord Christ Jesus himself in his own Word; we must rest upon him, and flee unto him, and if the Papists would do so too, they would never

never have run into a Labyrinth or Controversies, as they have at this very Day ; for Christ would quickly have put an end to all. For he saith, they are the true Church which tread in the steps of the Sheep, and feed by the tents of the Shepherds. That is, those People that believe the Worship of God, as *Abraham, Isaac and Jacob* did, and that old Religion which they believed and embraced, is the true Religion : For that was taught by the holy Servants of the Almighty, who were the faithful Shepherds, and Pastors, sent of God unto his Church. Now let us try, whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* be thus. For the Papists, although they call their Religion the old Religion ; yet alas, it is newly devised, the greatest part of it within these four or five hundred years.

They teach such Doctrine as was never known to *Abraham, Isaac, Jacob, Moses*, or the Prophets ; it was never known to Christ or his Apostles : They have lost the steps of the Sheep and the tents of the Shepherds, and have set a new Religion of their own devising, they walk not in the steps of the Flock, but in the steps of the proud Popes, covetous Cardinals, lecherous Fryars lascivious Monks : They have devised a thousand Things in the Service and Worship of God, against his Word and against the Doctrine of the Prophets and Apostles, merely for their own Gain. When shall we ever find that *Abraham, Isaac, Jacob*, and the Prophets, pray'd unto Angels, and Saints, wor-

M

shipped

shipped Images, prayed for the Dead, looked to be saved by their own Works, by vowing of Chariety, or by their voluntary Poverty. If they can shew me, any foul-mouth'd Jesus of them all, but any one Example in the whole Book of God, or any of God's Children that have performed them, I will then lay my hand upon my Mouth. In the mean Time give me Leave, O ye Papists, to tell you, that you are none of Christ's Church, you are none of Christ's Sheep, for you have left the *steps of the Sheep, and the Ten's of the Shepherd*; also you have left the Doctrine taught by the Prophets of God, Christ and his Apostles, and therefore are no better than the Whore of *Babylon*, the Synagogue of Satan: And there hath been a Succession of Popes and Cardinals, so they are a Succession of Hereticks, that seduce ignorant People for their own private Gain.

But as for the Church of *England*, we believe and firmly embrace that old and true Religion, that is, the same Faith which *Abraham, Isaac and Jacob* used. We hold the Doctrine taught by the Prophets and holy Apostles of our Lord and Saviour, without adding or diminishing: And if we should dare to devise a new kind of Faith, Religion and Worship of God, not used nor known to the ancient Prophets, Patriarchs, Christ and his Apostles, as the Church of *Rome* doth, it were to leave the *steps of the Sheep*; and the *flocks of his Companions*, even to shake Hand with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, come out of her, Joyn not with her in her false Religion and Idolatrous Service of God, lest we partake of her Plagues; But let us hold fast the true Religion of God. *Tread in the steps of the Sheep, fed by the Tents of the Shepherd.* Let us live and die in the true Church of God, and for ever hold fast the true, ancient and holy Religion, which we have received from the holy Patriarchs, *Abraham, Isaac, Jacob, Moses,* the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, *yea, blessed and happy for evermore.*

An Exhortation to stir Christian People to Prayer

First, Prayer is of that Force and Virtue that it ties the Ear of God to the Tongue of Man. Oh, it is an acceptable Incense before God always ; for how hath he always rewarded it, and regarded it? It never returned but with a blessing, if that the Prayer was but sent out of a pure and upright Heart, mingled with Faith ; for we must ask in Faith, and waver not, as St. *James* saith. By fervent Prayer the Children of *Israel* were delivered from the *Egyptian* Bondage, as you may read that when they cryed unto the Lord, he heard them and delivered them out of their Enemies hands. And therefore I have here made two godly Prayers, one for the Morning, the other for the Evening ; to call and cry unto the Lord for a Blessing, and to desire him to remove his Judgments from us.

A Morning Prayer for a Family.

Lord teach us to pray, that we may call upon thy Name. Prepare our Hearts to seek thee and open thou thy merciful Earsto hear us.

O Eternal, and ever living Lord God, our Creator and continual Preserver ; whose gracious Providence we are preserved and kept unto this present. We, here, thy Workmanship of thy Hand, desire to humble both Soul and Body before thee. And now

Lord

Lord, we being here in thy Presence, cannot but acknowledge and confess our own Unworthiness to come before thee, to call upon Thee, or to perform the least Duty toward Thee. Our Hearts are all polluted and unclean. And who can make that clean that is taken out of an unclean thing? The Thoughts and Imaginations of the same, must needs be evil continually, and we unto every good Work Reprobates. Yet, O Lord, thou hast commanded us to call upon Thee, and hast promised to be present with thy Children, to hear their Prayers, and to grant their Requests, which they put up in Faith unto Thee, O Lord: This gives us boldness to come before Thee, and in Confidence that thou wilt make good thy Promises unto us at this Time, we here offer unto Thee this Morning Sacrifice of Prayer and Thanksgiving humbly confessing from the bottom of our Hearts our manifold Transgressions and Offences continually multiplied against Thee, in Thought Word and Deed, unto this present Time. We acknowledge, O Lord, our original Corruption, in which we are at first conceived and born, and from which there hath sprung forth the most bitter Fruit of Sin, to the great Dishonour of thy Name, the wounding of our poor Souls and Consciences, and the evil Example of others. For which, O God, we confess that we have justly deserved thy Wrath and Indignation, both in this Life and in the Life to come.

And therefore, O God we come not here before Thee in our own Worthiness, but in the Worthiness and Mediation of Jesus Christ, beseeching thee, for his Sake, to forgive all our Offences, our secret Sins, and our Sins of Infirmitie, our presumptuous Sins, against Knowledge, against Conscience, against thee, or against our Brethren. We pray thee, O God, for Christ Jesus sake, to forgive the same unto us, and perswade our Souls and Consciences more and more, that thou art at Peace with us and that all our Sins are done away in the Blood of thy Son. And grant, O God by the assistance and direction of thy Spirit, that with more freedom of mind, and liberty of will, we may serve thee in Righteousness and true Holiness unto the end of our days. And good Lord, begin not only Repentance and true Conversion in us, but of thy great Mercy perfect the same: O lead us forward more and more towards perfection; increase us in the saving knowledge of Thee, and of thy Son Christ, faith in thy promises, repentance from dead works, fear of thy holy name, hatred of all our sins, and love unto thy truth. Frame our weak hearts (good Lord) more and more to the Obedience of thy holy Will, and teach us in all things to resign our Will unto thy holy Will, and in time of Affliction, as in time of Prosperity, to depend upon Thee, that we look not too much upon our own weakness, but may stay our selves by thy Power and Promises.

And good Lord, comfort out sorrowful Hearts
and

and dejected Soul, that find daily such Causes of Humiliation in our selves, doing daily things which we should not, and leaving undone things thou commandest. O let us be truly humbled for the same, and for thy Mercies sake give us Ability to do that good thou requirest at our hands, that seeking in all good things to honour Thee, while we live here, we may at last behold thy Face in Glory.

And now Lord together with our Prayers we praise thy great Name for thy manifold favours and blessings, which from time to time thou hast bestowed upon us for this Life, and especially for a better. We thank thee, that it hath pleased thee, to elect us to Salvation before the World was; for calling us by thy word in time justifying us by thy Son Christ, and giving us a certain expectation of a better life when this is ended; also for the happy means of our Salvation. Oh! it is thy great goodness, Lord, thou hast not deprived us of them all; having walked so unworthy of thy Love; lay not to our charge our ingratitude that we have not brought forth more fruit in our lives; but grant us, we pray thee, that the time to come, we may make more steps to thy Kingdom. And we magnifie thy Name, O Lord, for all the temporal blessings which thou hast in Mercy bestowed upon us, our Health. Food, Raymen, for the comfort of this Life. O Lord, give

us a right use of them, that we may not abuse them unto Licentiousness, but stir us up daily to devote ourselves to thee and and thy Service. We acknowledge thy Goodness towards us the Night past, freeing us from many Dangers both of Soul and Body, and giving us sweet and comfortable Rest; we beseech thee to be with us this Day, and all the Days of our Lives, and teach us to walk as Children of the Light, that thy Name may be glorified by us, and we may be good Examples to others, and may enjoy the Peace of a good Conscience, so that at the last we may come to reign with thee in Glory.

Bless the Churches and Kingdoms of Great-Britain wherein we live, with the continuance of our Peace and true Religion; bless the King and all in Authority, and Ministers of the Word, and all our afflicted Brethren, in Body, or Mind, or both: Let it please thee, O Lord, to stay them and support them in time of their Distress, and give unto them an happy Issue out of the same. And fit us for Afflictions whensoever it shall please thee to bring them upon us; and keep us, Lord in, those Days, by thy mighty Power. And thou that knows our wants better than we our selves, we pray thee take Notice of them, and minister unto us a gracious Supply in thy own due Time, even for Jesus Christ's sake; in whose name we conclude these our weak and imperfect Prayers, in that perfect Form of Prayer which he himself hath taught us, saying, *Our Father, which art in Heaven, &c.*

Evening

Evening Prayer for a Family.

O Lord, prepare our Hearts for Prayer.

O Eternal God, our most Loving and Merciful Father, it is thy Commandment that we should call upon thy Name, and it is thy gracious and merciful Promise, that where two, or three are gathered together in thy Name, there thou wilt be present among them. We thy poor and unworthy Servants, Dust and Ashes, yet the Workmanship of thy Hands, are come before thee, to offer an Evening Sacrifice of Prayer and Thanksgiving. And now, O Lord, we acknowledge and confess, that we are grievous Sinners, conceived in Sin, and born in Iniquity, and have brought forth most vile Fruits in our Lives, to the great Dishonour of thy Name, and the evil Examples of our Brethren, for which we deserve thy Wrath and Indignation to be poured upon us, both in this Life, and that which is to come, so that no Creature in Heaven or Earth is able to reconcile us again to thy Majesty, but only thy Son Jesus Christ. We intreat thee therefore, O Lord, to be merciful unto us, and as we acknowledge our Sins unto thee, so be thou faithful and just to forgive us our Sins; for we acknowledge, O Lord, that against thee have we sinned, and done Evil in thy Sight. Thou hast been a guide unto all our Ways, who alone art the Searcher of the Heart and the Tryer of the Reins.

To thee, therefore do we come to crave the Pardon of our Sins, both for the Guilt and Punishment.

ment of the same, that they may not draw down upon us deserved Judgments. And we intreat thee likewise, as to pardon our Sins that are past in our Lives, so to arm and strengthen us against Sin for the Time to come. O we have woful Experience in our selves of the weakness of our Nature, how ready we are to fall from thee, and cannot keep so constant a Watch over our Ways, nor over our Hearts, but still are ready to start aside. O Lord, direct us aright in the Paths of thy Commandments, let thy good Spirit lead us forth into all Truth, and these Hearts of ours that are by Nature so sinful, and wicked, we pray thee alter and change, and bring into Subjection, and faithful Obedience unto Christ; Let us find daily more and more the Power and Spirit of Christ, mortifying Sin in us, and raising us daily unto newness of Life.

Guide us, O Lord, that we may give our selves, our Souls, and our Bodies, to be Lively, Holy, and acceptable Sacrifices unto thee. Let thy Love shewed unto us constrain us to love thee again. Thou, O Lord God, hast made us, and not we our selves; hast made us after thy owne Image; Thou didst preserve us in our Mother's Womb, and daily nourish us, and provide for us, and gives us many Blessings, which others want and stand in need of; O Lord, let us make a right use of all thy Mercies.

We can never sufficiently admire thy Goodness, having from time to time walked so unworthy of thy Love. Forgive us, O Lord, our unthankfulness, and let us now walk as Children of the
Light

Light. It is too much that we have spent the Time that is past, according to the Lust of the Flesh. Give us Grace, that we may spend that short time that yet remaineth, according to thy Will. Set before our Eyes the Shortness of our Lives, that we may be fully prepared for the second coming of our Saviour to Judgment. And now in the Time of our Prosperity, Lord, teach us to thinke of the Time of Adversity; and in the Time of Health let us remember the Time of Sicknes, and the Hour of Death, which shall come upon all Flesh.

O, let us be mindful of our latter End, let us number our Days aright, that we may apply our Hearts unto Wisdom, and always mind that Reckning and Account which one Day we must give unto thee. Make us, while we live here, to be humbly minded towards our Brethren, that we be lowly in our own Eyes, that we get contented Hearts, pure Affections, chaste Minds, and wise Behaviour, and all other Gifts of thy Spirit, that may adorn us in thy Sight, and may add unto the Credit of thy Truth we profess.

And Lord, we pray thee accept of our Thanksgiving unto thy Majesty for all thy Mercies and Blessings from time to time bestowed upon us. We praise thee for our Election, Vocation, Justification, Sanctification, continual Preservation, and the Assurance thou hast given us of a better Life when this is ended; as also for all Temporal Blessings, Health, Wealth, Peace and Prosperity; for thy Goodness extended toward us this day past, that thou hast gone in and out before us, and freed us from many Dangers of Soul and Body, and brought

ment of the same, that they may not draw down upon us deserved Judgments. And we intreat thee likewise, as to pardon our Sins that are past in our Lives, so to arm and strengthen us against Sin for the Time to come. O we have woful Experience in our selves of the weakness of our Nature, how ready we are to fall from thee, and cannot keep so constant a Watch over our Ways, nor over our Hearts, but still are ready to start aside. O Lord, direct us aright in the Paths of thy Commandments, let thy good Spirit lead us forth into all Truth, and these Hearts of ours that are by Nature so sinful, and wicked, we pray thee alter and change, and bring into Subjection, and faithful Obedience unto Christ; Let us find daily more and more the Power and Spirit of Christ, mortifying Sin in us, and raising us daily unto newness of Life.

Guide us, O Lord, that we may give our selves, our Souls, and our Bodies, to be Lively, Holy, and acceptable Sacrifices unto thee. Let thy Love shewed unto us constrain us to love thee again. Thou, O Lord God, hast made us, and not we our selves; hast made us after thy owne Image; Thou didst preserve us in our Mother's Womb, and daily nourish us, and provide for us, and gives us many Blessings, which others want and stand in need of; O Lord, let us make a right use of all thy Mercies.

We can never sufficiently admire thy Goodness, having from time to time walked so unworthy of thy Love. Forgive us, O Lord, our unthankfulness, and let us now walk as Children of the

Light

Light. It is too much that we have spent the Time that is past, according to the Lust of the Flesh. Give us Grace, that we may spend that short time that yet remaineth, according to thy Will. Set before our Eyes the Shortness of our Lives, that we may be fully prepared for the second coming of our Saviour to Judgment. And now in the Time of our Prosperity, Lord, teach us to think of the Time of Adversity; and in the Time of Health let us remember the Time of Sickness and the Hour of Death, which shall come upon all Flesh.

O, let us be mindful of our latter End, let us number our Days aright, that we may apply our Hearts unto Wisdom, and always mind that Reckoning and Account which one Day we must give unto thee. Make us, while we live here, to be humbly minded towards our Brethren, that we be lowly in our own Eyes, that we get contented Hearts, pure Affections, chaste Minds, and wise Behaviour, and all other Gifts of thy Spirit, that may adorn us in thy Sight, and may add unto the Credit of thy Truth we profess.

And Lord, we pray thee accept of our Thanksgiving unto thy Majesty for all thy Mercies and Blessings from time to time bestowed upon us. We praise thee for our Election, Vocation, Justification, Sanctification, continual Preservation, and the Assurance thou hast given us of a better Life when this is ended; as also for all Temporal Blessings, Health, Wealth, Peace and Prosperity; for thy Goodness extended toward us this day past, that thou hast gone in and out before us, and freed us from many Dangers of Soul and Body, and brought

brought us with Peace and Comfort the Beginning of this Night. Lord, watch over us by thy Spirit and Presence; give us a Holy and Sanctified Use of our Rest and Sleep, and fit us for the Duties of the next Day; especially, O Lord, fit us for that Day, which shall never give Place to Night. And grant us all good Things that thou in thy Wisdom knowest more expedient to give, than we to ask, even for Jesus Christ's Sake: To whom with, thee, O our Father, together with thy Blessed Spirit, we acknowledge to be due, and desire to give all Honour, Praise, and Glory, both now and for ever. Amen.

Our Father, &c.

F I N I S.

ADVERTISEMENT.

REader, you are desir'd to take Notice of a Sham Book lately Publish'd in Imitation of this, call'd, *The last Great Assize; Or, Day of Judgment, &c.* and to make it pass for the right Book hath imitated the Picture and Name of the Author, as well as the Title. Now this is to give Notice, That it is only a paultry Counterfeit of this Book (wrote by a Ballad-maker). That the Buyer may not be cheated, nor the true Proprietors injured, the right *Great Assize* is only Printed for G. Conyers, A. Bettefworth, C. Hitch, J. Clarke, and J. Hodges.

Holy

*Holy Living and Dying.**I. Directions how to live well.*

IN the Morning awake with God, and before all other Things offer up unto him thy Morning Sacrifice of Prayer ; wherein remember, First, To give hearty Thanks unto him for all his Mercies bodily and spiritual ; and namely, for thy late Preservation. Secondly, Make an humble Confession of thy Sins with an earnest desire of Pardon. Thirdly, Ask such Necessaries as are requisite for thy Soul and Body, with fervent Request to be relieved in them ; and namely, desire his Blessing upon thy Labours in thy Calling in the Day to come

In what place soever thou art, let this Persuasion abide in thy Heart, That thou art before the Living God ; and let the Remembrance hereof strike thine Heart with Awe and Reverence and make thee afraid to sin.

Make Conscience of idle, vain, dishonest and ungodly Thoughts ; for these are the Seeds and Beginnings of actual Sin, in Word and Deed.,

Have a special Care to avoid those Sins which thou findest thy Nature most prone unto, and eschew those Provocations which were wont to prevail against thee.

Follow with Faithfulness and Diligence thy lawful particular Calling in which thou art placed.

Think evermore thy present Estate and Condition to be the best Estate for thee, whatsoever it be, because of the good Providence of God.

Look

Look well to thy Carriage in Company, that thou do no hurt, by Word or Example; nor take any thing from others, but endeavour rather to do good.

Use civil Honesty towards all Men: A good Conscience and good Manners go together.

If at any time, against thy Purpose, thou art overtaken with any Sin, lie not in it, but speedily recover thy self by Repentance.

When any good Motion or Affection doth arise in thy heart, suffer it not to pass away, but feed it by Reading Meditating, or Praying.

Esteem of every present Day, as of the Day of thy Death; and therefore live now, even as tho' thou wert now dying; and do those good Duties every Day, which thou wouldest do if this were thy dying Day.

At the end of the Day, before thou lie down in thy Bed, call to mind how thou hast spent the day that is passed: Thy Misdoing repent, and praise God for assisting thee with his Grace in the Duties which thou hast performed.

Sleep not at Night, before thou hast commended thy self by Prayer into the Hands of God; for thou knowest not whether (fall'n asleep) thou shalt rise again alive.

Let Prayer be the Key to open the Morning, and the Bar to shut in the Evening. *Walk as the Children of Light.*

As the Just live by Faith, so the Just live the Life of Faith. Now they that live the Life of Grace, one Day shall live the Life of Glory.

II. Directions how to Die well.

THink that the greatest Work thou hast to do in this World, is do die well, and to make an happy Departure out of this World. They which die well, die not to die, but to live eternally.

Be every Day ready to leave this Life. That Man doth finish his Days in best sort, that every Day esteemeth the last Day of his Life to be present and at hand.

Endeavour, before Death come upon thee, to pull out his Sting, and take from him his power and strength, by humbling thy self in the time present for all thy Sins past, and by turning thy self unto God for the time to come. That man can never die ill, that hath a care to live well.

Innure thy self by little and little to die, before thou come to that Point that thou must needs die. He that leaves the world before the world leaves him, gives Death the Hand like a welcome Messenger, and departs in Peace.

Chiefly, when thou art visited with Sicknes, or old Age, think either of these a Summoner, warning thee e'er long to appear before the great Lord, Judge of all the World: Therefore now prepatate to set all things in good Order, and make thine Accounts ready.

Make a new Examination of thy self, and Conversation passed. Make a new Confession unto God of thy new and particular Sins: As God sendeth new Corrections and Chastisements, make new Prayers, and more earnest than ever before, for Pardon of thy Sins, and
Recon-

Reconciliation with God in Christ: by all Means avoid those Sins which thou findest and feelest encrease the Wrath of God against thee

Seek Reconciliation with thy Neighbour, by free Forgiveness of them that have offended thee, and earnestly desire to be forgiven of all that have been offended by thee. Set thine House and Family in order, by disposing of thy worldly Goods in thy Will and Testament; thereby thou shalt die, not the more quickly, but the more quietly, and prevent the Brawls and Jars, that otherwise (when thou art gone) may arise from thine Heirs. Thou partest with earthly Possessions, and art going to take Possession of heavenly ones.

In the last Agony of Death, when all things in and of the World do fail and forsake thee, rest thy self by Faith on the Favour and Mercy of God in Christ, and comfort thy self in the Lord thy God. What shall separate from the Love of God in Christ? Not Life, nor Death.

Let thine Heart and Tongue be still employed in Prayer to the Lord: First, for Patience in thy Trouble. Secondly, for Comfort in thine Affliction. Thirdly, For Strength in Weakness. Fourthly, For Deliverance at his Pleasure. Yea, endeavour to die Praying. When thou art in the depth of Miseries, and at the Gates of Death there is a depth of God's Mercy, which is ready to hear and help thee: Misery must call upon Mercy.

Be willing and ready to depart out of this World without murmuring or repining whensoever

soever, or howsoever, or wheresoever it shall please the Lord to call thee. For why shouldst thou unwillingly suffer a short Death, that will bring thee to the Fruition of eternal Joys? Perswade thy self, that if thou live by the Mercy of God, thou shalt do well; but if thou die, doubt not but thou shalt do better. And with a free Heart speak it, *Come, Lord Jesus.*

Lastly, when thou feelest Death approaching, commend thy departing Soul into the holy Hands of God: He gave it, to him surrender it again. So, laying thy self down to Sleep and Rest, God shall make thee to dwell in everlasting Safety. *The Grave is ready for me.*

A good Life till Death, and a good Death after a good Life, are the best Means to attain an eternal happy Life in Heaven. As Death leaveth thee, so shall Judgment find thee. *Christ is to me both in Life and Death Advantage.*

To preserve the Body in Cleanness.

Often meditate of God and good Things: Carefully watch over thine outward Senses, chiefly thine Eyes, and thine Ears. Be always doing something that is good.

To preserve the Tongue from Sin.

Forethink, whether it be lawful or fit to be spoken.

Avoid all superfluity of Words, and needless Speeches.

Affirm no more than thou knowest to be true

Keep thy Life in Holiness.

Do all Things as in God's Sight.

Eschew

Eschew the Company of those that are ill disposed.

Think daily of thy Death, and that last great Account.

*A D I A L O G U E between a B E G G A R and a
D I V I N E*

THere was a certain Divine, famous in Learning and Piety, that did earnestly importune God, by Prayer, for sometime together, conceiving, that he had not the true knowledge of the ways of God, notwithstanding his much Learning attained by long Studies; begging that God would give him to know more of Him, and himself, and direct him to some that would teach him the way of Truth; and being inflamed at a certain time with vehemency of desire, a Voice as was supposed, spake thus to him, *Go forth into the Church Yard and therethou may'st find a man teach thee the way.* And going forth, he found there a certain Beggar, with torn Apparell and filthy dirty Feet whose Cloaths were not worth three-half-pence, whom he spake thus unto.

Div. God give thee a good Morning. Beggar. Sir, I do not remember that ever I had an evil one. *Div. God make thee Fortunate and prosperous; Why speakest thou in this manner?* Beggar. Neither was I unprosperous, neither was I ever unhappy, *Div. God save thee; speak now plainly.* Beggar, Truly, Sir, I will do it willingly.

ingly : Sir, thou didst wish me a prosperous and
 good Morning and I answered, I never had an
 evil one ; for when I am pinched with Hunger,
 I praise God ; if I suffer Cold, if it Snow, if
 Hail, or Rain, if the Weather be Fair or
 foul, I praise God, and therefore there never
 happened any sad or evil Morning unto me.
 Thou didst likewise wish that I might be for-
 tunate ; I said, I was never unfortunate, because
 whatever God gave me, I suffered, or what-
 ever happened to me, whether it were agree-
 ble to me, or otherwise ; were it sweet or
 bitter to me, I gladly received at his hands
 as the best ; and therefore I was never unfortu-
 nate. Thou said'st moreover, That God would
 be pleased to make me happy, whereunto I
 likewise answered, That I never had been
 unhappy ; for I am fully resolved (through
 his Grace) to adhere and cleave to the will
 of God, (abandoning mine own will) in o-
 bedience to which I have so wholly poured out my will,
 that whatsoever he will, I may will the same :
 and for this Cause, as I said, I was never un-
 happy, being, that I will cleave to his will
 only, and have wholly resigned mine own
 proper Will. Divine, *This is very strange. But*
what, I pray thee, would'st thou do if the Lord of
Majesty should cast thee into the bottomless Pit ?
Could'st thou be content with his Will ? Beggar,
Drown me in the Bottomless Pit ! VVhy, cer-
cainly, if he should, I have two Arms, by
which I would still embrace him ; the one is
true Humility, and that I lay under him, and
 by

by him united to his Sacred Humanity; the order, and that is the right one, which is Love, which is united to his Divinity, and also by his Love from himself, I hold him so fast, that he would go down to Hell with me; and it is much better for me to be in Hell with God, than in Heaven without him.

By this the Divine learned that the most compendious way to God, is a true Resignation, with profound Humility. Hereupon the Divine spake again to the Beggar, and asked him,

Div. Whence comest thou? Beg From God *Div. Where found'st thou God? Beg* Even there where I left all the Creatures. *Div. I pray thee, Friend, who art thou? Beg*, Who am I? Truly, I am a King; and Jesus himself crowned me with Peace, Power, and Rest. *Div. A King! Where is thy Kingdom? Beg.* The Kingdom of Heaven is in me, that is, in my Soul; and I can now, and do, by his Power (not mine own) in me so govern and command all my inward Parts and Senses, that all the Affections and Powers of the old Man in my Soul, are conquered, and are in Subjection to me; which Kingdom no Man can doubt but is better than all the Kingdoms and Glories in the World. *Div. What brought thee to this Perfection? Beg.* My sublime Meditations, and Union with that great God of Peace, and Improvement of Mercies to his Glory and, by growing in Grace adding one Grace unto another; and I could rest in nothing less than an Assurance of God's Love and this I have found: I have forsaken the unquiet World, and in him I have Peace of Conscience, and therein I rest.

T H E

Great Assize :

O R,

Day of JUDGMENT.

1. *Christ calls all to Judgment.* 1. *His Saints.*

O U R Saviour cries, Ye Dead Arise,
and unto Judgment come :
No sooner said, but 'tis obey'd,
all must receive their Doom.

2. *His Angels.*

His winged Hosts, fly thro' all Coasts,
together gathering :
Both Good and Bad, both Quick and Dead,
and all to Judgment bring.

So that e'ery one before the Throne
of Christ our Judge is brought :
Both Righteous and Impious,
that Good or Ill hath wrought.

The Martyrs.

At Christ's Command, the Sheep do stand,
his Blessed Martyrs, who
For his dear Name did suffer Shame,
and Misery, and Woe.

Like Champions stood, and with their Blood
their Testimony seal'd :
Whose Innocence without Offence,
to Christ their Judge appeal'd.

3. *The*

2. *The Afflicted.*

The next to whom there finds a Room,
 all Christ's afflicted one,
 Who by the Rod we e turn'd to God,
 not Murmuring amidst their Groans.

4. *The Self-denying Loving Christians.*

They were such as loved much;
 that had not so great a Tryal.
 Yea ready were the Cross to bear,
 and had learn'd Self-Denial.

4. *The Faithful, tho' weak Christians.*

Christ's Flock of Lambs there also stands,
 whose Faith was weak, yet true:
 All sound Believers, Gospel Receivers,
 whose Grace was small but grew.

5. *The Faithful, tho' unknown to Men.*

Also among an Infaat throng
 of Babes for whom Christ died:
 Who for his own by ways unknown,
 to Men he sanctified.

All the Saints or Upright-hearted sit in Judgment.

All these do stand at Christ's Right-hand,
 with Pleasure and Delight:
 Cloathed in Bright, a Glorious Sight,
 and shines Day without Night.

These blessed ones they sit on Thrones,
 Judging the World with me:

Come and possess your Happiness,
 and bought Felicity.

Henceforth no Fears, no Care nor Tears,
 no sin shall you annoy:

Nor any thing that Grief do bring,
 Eternal Rest enjoy.

You bore the Cross, and suffered Loss
 of all for my Name sake:

Receive the Crown, that's now your own,
 come and a Kingdom take.

T H E

Sentence against the Wicked.

TH E Wicked are brought to the Bar,
 like guilty Malefactors :
 That often time of bloody Crimes,
 and Treasons have been Actors.

They must give an Account of all their Actions.
 Here Christ demands at all their Hands
 a strict but straight Account :
 Of all things done under the Sun,
 to Number great they mount.
 For Grace refus'd, and Light abus'd
 so wilfully they've shown,
 Of Talents by them mispent,
 and on their Lusts bestown ;

Their Conscience will accuse them.
 There's no Excuses for their Abuses,
 since their own Consciences
 More Proof gives in each Man's Sin,
 than Thousand Witnesses.

All their Sins are set before them;
 All filthy Acts, and secret Facts,
 however closely done,
 And long conceal'd are there reveal'd,
 before the New-bright Sun.

Every Word and Thought we must account for.
 Not only Facts, but grosser Acts,
 but every Word and Thought :
 Erroneous Nation, and Lustful Motion,
 are into Judgment brought.

Sins tho' small and long past, must be accounted for.
 No Sin so small and trivial,
 but higher it must come :
 le'er so long past, but now at last,
 H E it must receive a Doom.

Apostates

Apostates and Run-aways,
 such as have Christ forsaken:
 Of whom the Devil, with his more Evil,
 hath fresh Possession taken.

Blasphemers lew'd, and Drunkards shrew'd,
 Scoffers at Purity:
 That hated God, condemn'd his Rod,
 and liv'd in Security.

*We must account for Persecution, Presumption,
 and Sabbath-breaking.*

Saint-Persecutors. Sabbath-Polluters,
 presumptuous Men and proud;
 Who never lov'd those that reprov'd,
 all stand among this Croud.

Oppressors, and Whoremongers,
 Covetous with thier Knavery:
 And those that take by Fraud or Stealth,
 and carry it off with Bravery.

False Witnesses and For swearers,
 Murderers and Men of Blood:
 Witches, Enchanters, and Ale-house Haunters,
 beyond Account there stood.

Sinners of all sorts to the Bar is brought,
 and did receive their Doom:
 Go Cursed, go, to place of Woe,
 possess that dismal Room.

Ye sinful Wights, and cursed Sprights,
 that Work Iniquity:
 Depart together from me for ever,
 to endless Misery.



Your Portion take in the sad Lake,
 where Fire and Brimstone flameth:
 Suffer the Smart which your Desert,
 as its due Wages claimeth.

FINIS.

